AN

Ecclesiastical History;

FROM

The BIRTH of CHRIST,

TO THE

PRESENT TIME.

Written originally in FRENCH,

By Mr. FORMEY,

Secretary to the ACADEMY of SCIENCES at BERLIN.

TO WHICH IS ADDED,

An APPENDIX,

Giving an Account of the

PEOPLE called METHODISTS.

By the TRANSLATOR.

VOL. I.

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MVSEVM
BRITAN
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THE TRANSLATOR'S PREFACE.

A WRITER of Mr. Formey's acknowledged merit wants no recommendation. The variety of very uſeful publications, with which he has favour'd the world, have ſufficiently eſtabliſhed his reputation in all countries. We are indebted to him for many valuable abridgments; but none amongſt them ſeem to claim more regard from an Engliſh reader, than his Eccleſiaſtical Hiſtory; as it is a work much wanted in our language, there being no one of the kind that I know of, which can be read with any degree of pleaſure. Mr. Formey's work is ſo happily compiled, that, whilſt it ſerves agreeably to refreſh the memories of thoſe who have made Church Hiſtory their ſtudy, it will give thoſe perſons, who have neither time nor inclination to read larger hiſtories, a compleat knowledge of the principal revolutions which have happened in the Chriſtian world.

The Roman Catholic writers have taken care to furniſh the countries in which their religion prevails, with many ſhort Eccleſiaſtical Hiſtories; but theſe can never recommend themſelves to a Proteſtant reader, ſince they too commonly want the firſt qualification of a good Hiſtorian, Impartiality. But it may be ſaid, that no writer will be impartial, ſince he muſt belong to ſome one commmunion, and conſequently will be too favourable to his own party. Be that as it may: Mr. Formey has much merit in this reſpect; for though he is a reformed divine, and therefore no great friend to epiſcopal government, yet he ſpeaks on the ſubject with the greateſt veracity and moderation. It is true, the ſcandalous lives of the Biſhops at the time of the Reformation, may have led him to mention ſome of them with great contempt; yet the reader will find that he no where ſpeaks contemptuouſly of Epiſcopacy itſelf.

Our Author's method of dividing his hiſtory deſerves much applauſe; the events of each century being related in order, and connected by eaſy and natural tranſitions, the reader at once eaſily comprehends, and diſtinctly retains the contents of his author. I know not how better to recommend the work than in the words of the ingenious

authors

authors * of La Bibliotheque des Sciences & beaux Arts, whoſe account of it firſt induced me to read it. They ſpeak of it as "a per-"formance worthy of all applauſe; the ſtile, "ſay they, is ſimple, clear, and conciſe, ſuch "as Hiſtory requires. The narrations are "ſpirited and ſhort, without omitting any "thing eſſential; they are impartial and "exact, nothing is advanced as certain of "which there is not proof. In caſes which "are doubtful, the Author acknowledges "his uncertainty. The ſubjects are judi-"ciouſly choſen, every thing fabulous and "trivial is omitted, and nothing is related "but what is intereſting and neceſſary to be "known. In ſhort, the method he has "followed is perfectly unexceptionable."

The tranſlator fears many faults may be found with his part of the performance, but he doubts not, the candour of his readers will allow, that as all tranſlations may (as ſome one has obſerved) be compared to the wrong ſide of tapeſtry hangings, which, though it ſheweth the figures, cannot retain the beauty, ſo it muſt be particularly the caſe with a tranſlation of a hiſtory wrote in the conciſe manner of Mr. Formey. He will only add, that he was more deſirous of expreſſing his author's meaning, than of gaining himſelf a reputation.

* See their Bibliotheque for the months of April, May, and June, 1763.

The tranſlator thought it neceſſary to give ſome account of ſo increaſing a ſect as that of the Methodiſts; and that he ſuppoſed he could not do in a more impartial manner, than by letting them ſpeak for themſelves, having delivered nothing reſpecting them but what he found in their own journals.

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THE AUTHOR'S PREFACE.

THE World becomes every day more and more convinced of the utility of abridgments. For ſo great is the increaſe of all kind of knowledge, that the human mind finds herſelf incapable of taking in the whole; and becomes ſenſible of the neceſſity of being aſſiſted in her choice of eſſential and valuable things. The ſame cauſe makes a good abridgment very difficult to compile. To omit nothing which is eſſential, and to inſert nothing which is ſuperfluous, requires as thorough knowledge of the ſubject, and a great diſcernment; for to reduce much into little, is far more difficult than to enlarge little into much.

I rejoice that I can with confidence preſent this abridgment to the public, as I have ſcarce done more than follow two guides, whoſe abilities are inconteſtable. The one is Mr. John Alphonſo Turretin, who publiſhed in 1734, a Latin abridgment of Eccleſiaſtical Hiſtory, from the birth of Our Saviour to

the year 1700. The other is Mr. Paul Erneſt Jablonſki, who printed at Francfort on the Oder in 1754 and 1756, two volumes in Latin, entituled, Inſtitutiones Hiſtoriae Chriſtianae Antiquioris, & Inſtitutiones Hiſtoriae Chriſtianae Recentioris; but he likewiſe goes no farther than the 17th century. Whoever chuſes to compare theſe abridgments with mine, will ſee the uſe I have made of them. The notes I have chiefly borrowed from Mr. Jablonſki.

This work, which I now preſent to the public, is in my opinion, of the number of thoſe which are ſtill wanted. If there are any ſuch in French, they have been written by authors of the Roman Catholic Communion; ſo that our Students in Divinity, and particularly thoſe among the Laity, who are deſirous of inſtructing themſelves in Church Hiſtory, will find this the moſt uſeful. I heartily wiſh it may be agreeable to them. I ſhall not here attempt to recommend the ſtudy of Church Hiſtory: it is not for thoſe who deſpiſe it, that I give my time to this work.

By degrees I ſhall have given a number of abridgments, in which will be included the principal Knowledge required in the plan of Education for Youth. Such are the abridgments of univerſal hiſtory by M. De la Croze, which I have reviſed and augmented,

mented, an abridged Hiſtory of Philoſophy, and the firſt Principles of the Belles Lettres [b]. To theſe I deſign to add an abridgment of Mythology, after l'Abbé Banier.

It is with the ſincereſt pleaſure that I thus employ the life and ſtrength which God preſerves me. So far from complaining, "Inſerviendo aliis conſumor." I joyfully ſay, "reficior, recreor;" for this is the true real effect that labour has upon me, and without this cordial, my infirmities would long ago have ended my life.

[b] Theſe works are all printed by Schneidin, Bookſeller at Amſterdam.

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portal, an abridged History of Philosophy, and the first Principles of the Belles Lettres; To which I design to join an abridgment of Mythology, after Public Favour.

Join with the General pleasure that I enjoy the benefit through which God pro- vides me so plentifully comforting in- structing this country. I fervently pray effect that labour has upon me, and without this cordial, my infirmities would long ago have ended my life.

* These works are already published in French as mentioned.

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AN ECCLESIASTICAL HISTORY.

CENTURY I.

THE Christian church was founded by Jesus Christ. It is then from the year of the birth of its divine founder that we must date the beginning of the Christian æra, and of the first age of that æra. There was no chronological calculation, on which to rest it, till the sixth century; when it was made by Denys surnamed the Little, a Roman abbot: soon after, all the Christians both of the east and west agreed to receive it. It is nevertheless true that it differs, from some very well proved dates, in placing the birth of our Saviour in the 45th year of the reign of the emperor Augustus, and consequently four, or at least three, years after the death of Herod; which cannot be reconciled with the express testimony of the holy Scripture [a]. There is in this discussion difficulties not easy to be solved, and perhaps those who do not attempt it are in the right. The way the least liable to error, is to go back to the last year of Herod, which coincides with the 41st [b] of Augustus; after which, in taking the space of thirty years, we find ourselves at the 15th of Tiberius, which answers

[a] See P. Pagi in his Apparat. ad Annal. Baronii, Num. 142. Consult also Vitringa's Hypotypos. Historiæ sacræ, p. 180. and Lardner in the first part of his treatise on the credibility of the gospel history.

[b] Computing the commencement of his reign from A. U. C. Var. 711. in which he took the consulship and the triumvirate: the year after the death of Julius Cæsar. See Masson, Janus, Christo nascente, reseratus, p. 32. et Chron. ibid. ad fin.

to the 30th or 31ſt of the life of our Saviour, and agrees with the 1ſt and 3d verſes of the third chapter of St. Luke; this brings us with ſufficient certainty to the concluſion, that the year of the death of Herod is the ſame with that of the birth of our Saviour [a]. But if we would determine the month and day of his birth; we ſhould find ourſelves again embarraſſed. In the ſecond age the heretics called Baſilidians had placed the anniverſary of the birth of our Saviour on the ſixth of January; but in the ſame age the Roman Church fixed it to the 25th of December; and ſince that time, the whole Chriſtian Church has preſerved that date. It is however very certain that Jeſus Chriſt was not born either in December or in January. But we muſt have an expreſs revelation to be able to determine more preciſely. Juſt before the birth of Jeſus, the emperor Auguſtus ordered a general numbering of the people in the Roman Empire, and Judea was included. Which obliged the parents of our Saviour to go to Bethlehem, where the Son of God came into the world, as foretold by the prophets. Shortly after his birth, there came to him ſome Wiſe Men of the Eaſt, in all probability from Arabia. A ſtar guided them; they found him lying in a manger, offered him precious gifts, and did him homage.

Herod, hearing of what had paſſed, was highly enraged and would have deſtroyed the infant Jeſus; but his parents, by their flight into Egypt, ſaved him from the tyrant's cruelty, to which the children of Bethlehem were the innocent victims. Herod died ſoon after this maſſacre; his ſon Archelaus ſucceeded him, and the parents of Jeſus returned from Egypt to Judea. They ſettled in Nazareth

[a] The reader will find the moſt ſatisfaction on this ſubject from a treatiſe entitled, A critical examination of the holy goſpels according to St. Matthew and St. Luke, with regard to the hiſtory of the birth and infancy of our Lord Jeſus Chriſt, by the author of the Vindication of the hiſtory of the Septuagint, p. 738, 800.

of Galilee; and our Saviour remained with them, untill he was commanded by his heavenly father to enter upon his miniſtry.

During the infancy of Jeſus, Archelaus held the reins of government in Judea about ten years; but, his ill conduct obliging the Romans to depoſe him, he was baniſhed to Vienne. It was then the prophecy was accompliſhed which ſaid, The ſcepter ſhould depart from Judah, Geneſis xlix. 10. In effect Judea was reduced to a kind of province; and, being annexed to Syria, ſhe has ſince obeyed the governors of Syria, and the magiſtrates who came from Rome, to Jeruſalem, with the title of Procurators.

The firſt governor of Syria (on whom Judea depended) was P. Sulpitius Quirinus, who on entering on his office immediately began to number the people of Syria and Judea in order to tax them according to their abilities; taxes which were very hateful to the Jews, Luke ii. 2. This oppreſſion, or at leaſt ſubjection, awakened in their minds, the idea of the Meſſiah promiſed to their fathers, and filled them with the moſt ardent deſire to ſee the happy time, they looked for, as the epoch of their deliverance.

A little while before our Saviour entered upon his mediation, God ſent before him a meſſenger to prepare his way, John, ſurnamed the Baptiſt, or the Baptiſer; who preached the coming of the Meſſiah, and exhorted the people to prepare for it, by ſincere repentance. The birth of this Holy Perſon was foretold by an angel, Luke i. 13. he paſſed his life in deſarts, his food and raiment anſwered to the ſeverity of his doctrine; he was in all reſpects a moſt ſtriking reſemblance of the prophet Elias; his preaching, the baptiſm he adminiſtered, and the martyrdom he ſuffered, made him very reſpectable in all Judea. His chief prerogative was the announ-

cing, and ſhewing to the Jews, the Meſſiah already manifeſt in the fleſh, John i. 29. and he had the honour to prepare Jeſus Chriſt for his offices, by baptiſing him on the banks of Jordan.

Our Saviour was then thirty years old, Luke iii. 28. when he began to proclaim the glad tidings of ſalvation, to teach the people to work miracles, in order to eſtabliſh the kingdom of God. His miniſtry laſted three years and ſome months; during which time he never ceaſed doing good, paſſing through Judea, Galilee, Samaria, and the neighbouring countries, and bringing life and immortality to light, Acts x. 38. The principal ſubject of his inſtructions was, to prove that he was the Meſſiah promiſed and foretold by the Prophets, and that all thoſe who believed faithfully in him ſhould have eternal life. He made choice of ſome diſciples, who attached themſelves entirely to him; to them he gave a particular knowledge of the evangelical truths, which he in general delivered to the multitude under the veil of allegory. The twelve apoſtles were choſen from amongſt the diſciples to found the true church, of which Jeſus was to be the chief; all the Levitical prieſthood being aboliſhed with the legal ceremonies; the apoſtles had no other offices, than thoſe of paſtors, and teachers: their divine maſter promiſed the continual help of his grace to them, and to all their lawful ſucceſſors; and that he would be with them to the end of the world, Matth. xviii. 20.

To unite the Chriſtians to each other, by a ſacred and indiſſoluble tye, Jeſus Chriſt ſubſtituted in lieu of the two ſacraments of the ancient law, two ceremonies more ſuitable to the new covenant; Baptiſm and the holy Sacrament, which are to remain as long as the church, 1 Cor. ix. 26. By this the Moſaical worſhip was entirely annulled; and the Chriſtian church ſucceeded to the Jewiſh.

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The time appointed for the preaching of Jesus Christ being over, he prepared for his death; and went up to Jerusalem, where, having celebrated the passover after the manner of the Jews, he finished the supper, by instituting the sacrament of his body, represented by the bread and wine. In the same night he was betrayed, and delivered to the Jews, his most implacable enemies; who, having charged him with many unjust accusations, obtained his condemnation. Which was confirmed by Pilate, then governor of Judea, though much against his inclination. Jesus was conducted to the place of execution and fastened to the cross, where he offered himself a sacrifice, to expiate the sins of mankind. After having suffered much both in body and mind, he gave up his soul to God the Father. Many prodigies accompanied the last moments of his life. His friends performed their last duties to him, and gave him an honourable burial. This holy body did not know corruption; but, after having remained three days in the grave, the power of the Almighty broke the bands of death, and it arose from the tomb to a glorious resurrection. After the resurrection, our Saviour did not as before shew himself to the people; he made choice only of some witnesses from amongst his most faithful disciples, and to them he shewed himself at divers times, Acts x. 40, 41. 1 Cor. xv. 6. He had many long conversations with his Apostles, in which he more fully discovered to them the mysteries of the kingdom of heaven; he remained on the earth forty days, Acts i. 3. at the end of which time he ascended into heaven, in the presence of his apostles, after having recommended to them, to establish, extend, and govern his church.

The fame of Jesus Christ, the miracles he had performed, and the doctrine he preached, so spread on all sides; and was so great, even amongst those who did not believe in the gospel, that we find

many honourable teſtimonies given to our Saviour by ſtrangers, which are collected by many learned men. This gave the pagans the notion of attributing to their moſt celebrated philoſophers the like miracles, and of inventing, in the blindneſs of their zeal, many fables, to put them on a parallel with the authentic narrations of the evangeliſts. Such are the works of Philoſtratus in the life of Apollonius Tyaneus, that of Eunapius in the lives of the philoſophers, as well as the life of Plotinus by Porphyrius, and that of Proclus by Marinus.

The church, whoſe foundation was fixed by our Saviour, during his abode on earth, was in ſome manner ſolemnly inaugurated the tenth day after his aſcenſion, by the gifts of the holy Spirit, received by the Apoſtles, the firſt miniſters and preachers of the church. Their divine maſter, faithful to his promiſes, and willing to accompliſh the ancient prophecies moſt plentifully beſtowed on his apoſtles the gift of the holy Spirit; in ſo much, that thoſe who were only ſimple witneſſes of this miracle perceived it, and felt its effects. From this moment, the apoſtles acquitted themſelves of their charge, with the moſt ardent zeal, and unſhaken conſtancy; they conquered the greateſt obſtacles; and the ſucceſs of their labour was incredible.

The primitive church was moſt glorious. The knowledge of God and religion, as Jeſus Chriſt and his apoſtles preached it, was there found in all its purity, unaltered and unmixed, by any comment or human tradition. The worſhip reſembled the belief; every thing tended to true holineſs, and the faithful performed their duty in the moſt lively manner, and with the moſt religious exactneſs. The precious gifts of the holy Spirit were beſtowed in ſuch profuſion, as were never heard of before, or ſince [a],

[a] We have a treatiſe of Tibias Pfanner de Chariſmatibus ſive donis miraculoſis antiquæ eccleſiæ. The fathers of the three firſt

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The chief of these were the gift of tongues, of prophecy, of cures, and miracles. The persons of the lowest rank, and those of the meanest understanding, had a profound, lively, and sanctifying knowledge of the true religion. Their morals answered to the purity of their doctrine; the most perfect integrity reigned amongst them, and nothing conduced more to the conversion of Infidels, than the example of the first Christians. They were seen glorifying God in the midst of the most unjust persecutions, and suffering with unexampled fortitude the most cruel torments. What particularly characterised and distinguished them, was, a sincere benevolence and unbounded charity, not only to each other, but to all men [a]. It is with arms like these, that Christianity triumphed over paganism; it is thus the faith of our Saviour has been planted throughout the world.

During the first years after the ascension of our Saviour, the church was confined to the city of Jerusalem; she nevertheless increased in an amazing manner; which drew on her the anger and hatred of the Jews, who, at the end of two years raised a violent persecution against the Christians in that capital; which caused several of them, and particularly some of the apostles and Evangelists, to leave it, and disperse themselves in the neighbouring countries; which, in a short time, occasioned the Gospel to be preached not only in Judea and Samaria, but likewise in Syria, Cyprus, and the different regions of Asia. Yet the first preachers confined their doctrine, preaching it only to the Jews dwelling in those places; and the first

centuries seem to have extended too far the duration of the miraculous gifts, and to have been imposed upon by false miracles. In these latter times there have been great disputes on this subject.

[a] See Cave's Primitive Christianity, and the Manners of the first Christians by Fleury.

churches were compoſed of proſelytes from Judaiſm to Chriſtianity. The barrier, which prevented the Pagans from entering the Church, was ſoon removed. Six or ſeven years after the aſcenſion of our Lord, the apoſtle St. Peter had a viſion, which informed him of the vocation of the Gentiles; and St. Paul, called in an extraordinary manner to be an Apoſtle, acquitted himſelf of that office, with as much zeal as ſucceſs. He went not only through the countries already named, but through all Greece, and Italy, and preached even at Rome itſelf; ſo that, in a very few years, the greateſt part of the Roman empire was enlightened with the benign rays of this wholeſome doctrine, and in moſt of the principal cities there were numerous and flouriſhing churches.

It is eaſy to conclude from hence, that the apoſtles employed all the ſupernatural ſtrength which was given them for the advancement of that great undertaking, and that God proſpered with his bleſſing their endeavours: the number of Chriſtians was incredible; and amongſt them were ſeveral perſons diſtinguiſhed by their birth, their employments, and their talents. This is a fact, that ſome modern writers have been in the wrong to conteſt. The Roman empire was, during this time, the principal ſeat of the Chriſtian church, before which the emperors themſelves at the laſt bowed their faſces. There certainly was in the more remoteſt countries of the Eaſt ſome churches and even a good number [a], but they are ſcarcely mentioned by the ancient Greek or Latin authors. We have on the other ſide many traditions of

[a] We refer here to the oriental writers themſelves, particularly, the Syrian, whoſe works were entirely unknown to us, until they were publiſhed by the learned Aſſemanni in his Bibliotheca orientalis Vaticana. See alſo the excellent Hiſtoire Critique de Manicheiſme, by Iſaac Beauſobre.

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the churches founded in that age by the apoſtles, or their diſciples, as far as the extremities of Germany, France, Great Britain, Aſia, and Africa; but the greateſt number of theſe traditions bear ſuch evident marks of falſehood, that they do not deſerve attention.—As no ſociety can ſubſiſt without order, the Saviour, in founding the church, eſtabliſhed miniſters, ordinary and extraordinary, whoſe titles and functions, we find marked out in 1 Cor. xiv. 28. Eph. xiv. 11. The miniſters extraordinary, of whom were the Prophets, Apoſtles, and Evangeliſts, went no farther than the firſt age. The miniſters ordinary, of whom there is a ſucceſſion in the church which ſhall remain to the end of time, are Paſtors, and Teachers. We will ſpeak briefly of each order.

The Apoſtles inconteſtably hold the firſt place among the miniſters extraordinary. They were immediately choſen by our Saviour himſelf. They were his companions and hearers during his miniſtry, and afterwards received the holy Spirit; and they had full power given them to eſtabliſh churches in all thoſe places which had received the word, and to govern them in the name and with the authority of Jeſus Chriſt. When our divine maſter choſe them to the number of twelve, he had without doubt regard to the twelve tribes of Iſrael; and a proof that the number was not arbitrary, but referred to ſome determined reaſon, is, that after the fatal death of the traitor Judas, Matthias was elected to replace him, Acts. i. 26. There never was any office in the church more eminent than the Apoſtolical. Some learned divines have diſtinctly explained all their prerogatives from the Holy Scriptures.

We have certain accounts of the works of ſome of the Apoſtles, and of the fruits of their labour; it is the inſpired book of the Acts which has tranſ-

mitted to us that knowledge. We ſee there in particular, how St. Paul, that great Apoſtle of the Gentiles, called by Jeſus Chriſt himſelf on the road to Damaſcus [a], and added to the number of the Apoſtles, became one of the moſt powerful inſtruments in the hand of God for the converſion of men. St. Peter did not ſtay at Jeruſalem; he went through diverſe countries of the eaſt, preached the goſpel particularly to the Jews with the ſucceſs which the Scripture mentions. As to the other Apoſtles, we know but very few particulars of their lives and preaching, as the ſacred writers have thought fit to ſay little about them.

Eccleſiaſtical tradition, whether that which goes back to the firſt antiquity, or that which bears the characters of a later date, gives account of many other things reſpecting the life and actions of the Apoſtles, but we cannot admit them with full confidence. There are, however, ſome articles which it is hardly poſſible to doubt. Such are the accounts confirmed by the unanimous teſtimony of the ancients reſpecting the martyrdom of St. Peter and St. Paul at Rome; of Hegeſippus's relation of the martyrdom of St. James ſurnamed the Leſs, Apoſtle and Biſhop of Jeruſalem; and the particulars which the Eccleſiaſtical hiſtory furniſhes, reſpecting St. John, what he did in Aſia Minor, and his long life. It is likewiſe natural to give credit to what the oriental writers agree in ſaying about the preaching of the Apoſtle St. Thomas in Meſopotamia, Aſſyria, and Perſia, and the Churches he founded in thoſe places. As to what the greateſt part of the more modern hiſtorians have ſaid of the other Apoſtles, and the things that happened to them among different people, they are, if not evident falſehoods, at leaſt very ſuſpicious aſſertions.

[a] See Lord Lyttelton's treatiſe on the converſion of St. Paul.

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It is then ſufficient to know, that the propagation of the Chriſtian doctrine throughout the world, is due to the care and labour of the Apoſtles. This admirable and divine work will be a laſting monument of their indefatigable zeal, and the bleſſing of God upon it, ſo long as the church ſhall ſubſiſt; that is, according to the promiſe of Jeſus Chriſt, to the end of the world.

The primitive Church had other Prophets beſides the Apoſtles, Eph. ii. 20, 3. 5. whoſe principal office was, the giving clear, and diſtinct explanations of thoſe ancient prophecies relating to the Meſſiah, which had hitherto been very enigmaticaly and obſcurely interpreted. This explanation, ſerved to procure a full conviction that Jeſus of Nazareth was the promiſed Meſſiah. We cannot doubt that the Prophets of the New Teſtament [a] were animated, and directed by the Holy Spirit, ſo as to perform the taſk preſcribed them, in the moſt true and ſatisfactory manner. It appears by the Acts of the Apoſtles, that there were many of theſe Prophets in the primitive church; for they mention thoſe of the church of Antioch, Ch. xiii. 1. xv. 32. of Cæſarea xxi. 10. and thoſe of Jeruſalem xix. 27. It does not appear that their miniſtry was attached to any particular church; they rather went from place to place as they were led by the Spirit, or as the wants of the churches required. Beſides the explanation of the ancient prophecies, they foretold to the churches many things which ſhould come to paſs; Acts xi. 27, 28. xiii. 12, 1 Cor. xiv. 26.

After the Prophets, the Scripture mentions the Evangeliſts; by looking into the goſpels included in the canon of the ſacred writings, we eaſily diſcover

[a] There is a very good diſſertation of Moſheim on this ſubject in his Diſſ. ad Hiſt. Eccl. pertinent. vol. ii. p. 132.

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what were the offices of thoſe miniſters. They taught by word of mouth the doctrine contained in the holy goſpel, and made the application to thoſe who heard them, adding to the energy of their diſcourſe, the convincing demonſtration of miracles performed by the power of the Holy Spirit reſiding in them. They preached the fundamental truths of the Chriſtian doctrine, but more particularly the ſending of the Son of God into the world, what he did and ſuffered on earth for the ſalvation of mankind, and the manner in which he fulfilled the prophecies. This is the teſtimony St. Luke gives of himſelf in the 1ſt chapter of his goſpel, verſe 4. The Evangeliſts were then ſubordinate to the Apoſtles, in the charge of preaching the goſpel to the nations; they had, as well as the Apoſtles, the right of founding churches, of ſettling their government, and watching over their conduct; in which they did not act from themſelves, but from the impulſion or immediate inſpiration of the Holy Spirit, with whoſe extraordinary gifts they were filled. Such were Philip, Acts xxi. compared with viii. 5. 12. Tim. ii. Tim. iv. 5, and Titus as well as St. Mark, and St. Luke, to whom from the beginning the church gave the titles of Evangeliſts.

Some think the Evangeliſts to be the ſame with the ſeventy diſciples, who are only once mentioned in the life of Jeſus Chriſt, Luke x. 1. 17. But it appears, the office that with which our Saviour charged the ſeventy diſciples with, was but a temporary employment. It admits of no doubt, but that at the laſt, ſome of the Diſciples were inveſted with the characters of Apoſtles, Prophets, and Evangeliſts; it is to be remarked, that among the evangeliſts, there were ſome to be found, who had not ſeen our Lord in the fleſh. The ancients had a cuſtom of regarding thoſe, who held any conſiderable rank in the church,

as having been of the number of the seventy disciples. But as their names are not mentioned in the New Testament, they must be mere conjectures, on which we cannot at all depend.

Such were the extraordinary ministers of the primitive Church. Christ added some ordinary, which are to continue to the end of time; they are the Pastors and Teachers, 1 Cor. xii. 28. Eph. iv. 11. They are frequently called the Bishops, and Priests, these two titles designing originally the same office, at least in the time of the Apostles. But soon after their death, or even at the end of their life, he who was oldest in office, or in age, amongst the priests of one church, took upon himself the title of Bishop, exclusive of the rest. All the learned agree in acknowledging, that, since the beginning of the second age, episcopacy was a superior office to that of priesthood, and that the Bishops were installed into their office, with particular ceremonies. Nevertheless the Bishops and Priests acted in concert, assisted each other with the advice and united their labour in the government of the church.

The extent and importance of these works, which required all the time and application of those who were charged with them, engaged the Apostles to create a new order in the church, that of Deacons, which name literally translated signifies Ministers; their employment was such as did not require superior understanding or profound knowledge. They were subordinate to the Bishops and Priests. They discharged those duties which would have hindered the others from performing that which was the principal, preaching. St. Paul mentions Deacons, Rom. xii. 7. Phil. i. 1. 1 Tim. iii. 8. However the Deacons make part of the clergy, and were installed in their office by the laying on of hands, as were the Bishops and Priests. When they found themselves capable of teaching, they then relieved the

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Biſhops in that reſpect. Their charge was perpetual, unleſs they rendered themſelves unworthy of it; when they acquitted themſelves of it well, it raiſed them to ſuperior orders.

From the time of the Apoſtles, they joined to the Deacons, women, called Deaconeſſes, Rom. xiv. 1. St. Paul ſays, they were perſons much advanced in years, Titus. ii. 3. 1 Tim. v. 8, 9, 10. In effect, they choſe only widows to this office, and they were to be more than ſixty. They did very near the ſame things with the Deacons, but their particular employments were with the perſons of their own ſex; and they even adminiſtered baptiſm. That office was by degrees aboliſhed; ſo that there does not remain a trace of it in the Church.

All the obſervations which have been made on the ſubject of the miniſters of the primitive Church, ſufficiently prove that the Apoſtles did not eſtabliſh any hierarchy in the church, and that they never permitted the clergy to have any government one over the other, or over the laity; on the contrary, they would have prevented the leaſt appearance of it, 1 Pet. v. 3. Not but there was ſuch a ſubordination among the miniſters of the church, as was neceſſary for the preſervation of good order; but they looked upon one another as fellow-workers, aſſociated to join their knowledge and their labours in the ſervice of the church of Jeſus Chriſt, and obliged equally to concur with all their ſtrength in the great work entruſted to them. While they do not depart from this principle, the apoſtolical church may ſubſiſt, and be found even to this day, in the many Chriſtian churches, notwithſtanding the changes introduced in the denominations, of the degrees and offices of the evangelical miniſtry.

A conſiderable part of the eccleſiaſtical government conſiſts in the manner of regulating the public acts and exteriors of divine worſhip. The rites of

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the apoſtolical church were few, very ſimple, and altogether worthy of that holy religion, which came into the world to teach men that God is a ſpirit, and muſt be ſerved in ſpirit and in truth. We may find in the Acts of Apoſtles the nature of this worſhip. They have likewiſe been related by the Chriſtian authors of the ſecond age, at which time they began to introduce ſome new ceremonies, added to thoſe of the apoſtolical church [a]; but it will be time to mention them when we ſhall come to the hiſtory of that period.

Diſcipline is abſolutely neceſſary in the government of the church, the principal object of which is the puniſhing of thoſe who diſturb the peace of the church, or cauſe any ſcandal. In effect, all ſcandals, particularly thoſe which make any noiſe, not only may diſhonour the church, but contribute to the corrupting thoſe, who are witneſſes to them, by turning them from the faith, and the ſincere practice of piety. The church then has much cauſe to put an end to all ſcandal as ſoon as it becomes public; and upon that account we muſt, by the means of puniſhment, take from thoſe notorious offenders the power of perſevering in their wicked ways, when we cannot by gentler methods conquer their will. The nature of the thing requires that they ſhould be ſeparated from, and, in the caſe of invincible obſtinacy, entirely deprived of, the communion of the church to which they belong. Since then, without the exerciſe of ſome ſuch diſcipline, no church can preſerve its purity and integrity, it follows that it is not only of human but of divine right [b], which may be inferred from the 15th, 16th, 17th, verſes of Matt. xviii, taken in the true ſenſe,

[a] See Fleury's diſcourſes on Eccleſiaſtical Hiſtory.

[b] Lawyers and Divines are divided in their ſentiments on the above, as we ſee by conſulting Moſheim's Inſtitutiones Hiſt. Eccl. majores p. 284.

But it is sufficient on that subject to refer to the precepts and practice of the Apostles.

These holy men, following the custom of the synagogue, established two different degrees of excommunication. By the first, it was ordered only that the wicked, the sinful, and those who endeavoured to draw others from the faith, should be separated both from the civil and sacred communion of all Christians. The same custom they had, with regard to hereticks, Tit. iii. 10. and for all sort of sinners, Rom. xvi. 17. 1 Cor. v. 7, 9. xi. 13. 2 Thess. iii. 14, 11. John x. Afterwards, when some very extraordinary crimes required a more severe punishment, they delivered the convicts over to the devil, 1 Cor. v. 5. 1 Tim. i. 20. By which is meant no more than some very extraordinary corporal punishment, which the Apostles, appointed by Christ to be the judges of his church, inflicted on the rebellious, not only to correct them, but to be an example to others. The first degree of this censure answered to the common excommunication of the Jews, and the second to the flagellation ordered by the synagogue. But for the forms of imprecation, by which the sinner was devoted from among the Jews to the infernal powers, these were not for a long time introduced into the Christian church, as being neither agreable to its primitive character, nor to the genius of the Apostles.

To the business of preaching, the first teachers soon began to add that of writing, as the occasion required. Some of their writings have even come down to us. But here we are to distinguish their writings into two classes. The first is that of the sacred or canonical books, in the composition of which the Holy Spirit guided the Apostles and Evangelists, so that these books might remain always, for the edification of the church, and be looked upon as, what they really are, the word of God. The second

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claſs is that of the works of holy and pious men, written for the edification of the church; but their authority is merely human.

We ſhall not here enter upon the proofs of the authenticity, truth, or divinity of the canonical books of the New Teſtament. Having been wrote during the life of the Apoſtles, the ſeveral churches ſucceſſively collected them, and theſe collections were made with the greateſt care. After the death of St. John, who ſurvived all his fellow Apoſtles, as there was no perſon who could add any more to the canonical writings, the received canon was looked upon as complete, that is to ſay, cloſed and ſealed by the tacit conſent of the greateſt part of the churches, which was ſoon changed into a publick and general declaration.

Beſides the writings of the Apoſtles and Evangeliſts, concerning which we have no doubt, the ancient church had others, and much more in number, which bore falſely the reſpectable names of the firſt diſciples of our Saviour, and which impoſtors endeavoured to ſpread throughout the chriſtian world, under the titles of Goſpels, Acts of the Apoſtles, &c. Some of them ſeem to have been written with very good deſigns, by people whoſe names are not known. Such are the Goſpel according to the Hebrews, and the Goſpel according to the Egyptians, the preaching of St. Peter, and ſome others well eſteemed by antiquity. All that remain now, at all worthy of attention, are the Apoſtolical canons, and the eight books of Apoſtolical conſtitutions. Notwithſtanding theſe compilations were not put into order untill a conſiderable time after the death of the Apoſtles; yet they give us an idea both of the diſcipline and cuſtoms of the primitive church during the 3d and 4th centuries.

During this century, there were great numbers of eccleſiaſtical writers, but there are very few wri-

tings that have survived their authors. In the last century, they published from a manuscript, which is the only one that can be discovered at present, the epistle of St. Clement the Roman, a companion of the apostles, and which is called the first to the Corinthians; and which the learned men of the present age in general look upon as genuine. The antients greatly valued it, and had it read publickly in some churches: they likewise gave his name to one other epistle called the second to the Corinthians; but this is not received as authentic. It is likewise to the first century that the epistle belongs, which bears the name of St. Barnabas, a person who lived in the Apostles' time; but we have sufficient reasons to suspect its authenticity. To conclude, the pastor of Hermas is said to be of the same antiquity, as it was known and esteemed by the writers of the succeeding ages. These are all the remains we have of this century, to which we can give any credit.

But there are many others, whose fraud and forgery are manifest, notwithstanding the attempts that have been made to hand them down to posterity, under respectable names. Such are the writings attributed to St. Clement of Rome. An impostor, who is unknown, has put at the head of many ill-digested writings, the name of Dionysius, the Areopagite, of whom there is mention made in Acts xvii. 34. and who, according to the ancients, was the first bishop of Athens. The following ages teemed with abundance of such-like books, and with others yet worse, some of which have come down to us; but, as there is nobody now living any longer a dupe to them, they need not detain us.

We do not think it necessary to explain the doctrine of this happy century, as it was taught by the Apostles, and the first preachers of the gospel, either by word of mouth, or by writing. The sacred books of the N. T. contain, in the most compleat manner,

manner, all that is neceſſary to ſalvation: whoever reads theſe with attention and proper diſpoſitions, will be ſure to find in them an invariable rule both for his faith and practice.

Notwithſtanding the field of the Lord was thus happily cultivated, the enemy of man's ſalvation found means to ſpread in it the ſeeds of error. Attacked from without by violent perſecutions, of which we ſhall hereafter ſpeak, the Chriſtian church was not free, even within itſelf, from falſe preachers, who propagated dangerous hereſies, and cauſed fatal diviſions. Even the Apoſtles themſelves complain bitterly in their writings of falſe doctrines, which had crept into the church, and of the grievous differences which aroſe in it. St. Paul ſharply cenſures Alexander, Hymeneus, and Philetes, who denied the reſurrection of the dead, 1 Tim. i. 20. 2 Tim. ii. 18. And he reproaches the church of Corinth for being infected with the ſame error, 1 Cor. xv. 12. Some few years before the death of St. John, the evil ſpirit, who had endeavoured to deſtroy the infant church, redoubled the malice and violence of his attacks, as we may judge by what is written 1 John iii. 18. 19. iv. 1. 2. 3. 2 John 7. The Apoſtle complains in theſe paſſages, that there were ariſen many falſe prophets, whom he points out by the name of Antichriſts. In the Revelation, mention is made of other heretics, whom the ſacred author ſpeaks of under the myſterious names of Bileamites and Nicolaites, who perverted all kind of morality by allowing too much indulgence in pleaſure and all the diſorderly luſts of the fleſh. There is the greateſt reaſon to think, that theſe were the ſame, who, in the following age, were known by the name of Gnoſtics.

There was, in the time of the Apoſtles, a very warm diſpute[a], and one very difficult to be determined, about

[a] See the Obſ. Sacr. of Vitringa, lib. iv. ch. 9.

the obſervation of the ceremonial law of Moſes. The Jews poſitively inſiſted upon it, and the Gentiles rejected it. After vehement altercations, the Apoſtles aſſembled a council at Jeruſalem, where it was poſitively determined, that the Jews and Gentiles who had embraced the Chriſtian religion, ſhould be abſolutely free from the ceremonial law; but, to indulge the deſcendants of Abraham, they were permitted to obſerve circumciſion, and ſome other legal ordinances. They were not content with this; and, contrary to the apoſtolical doctrine, they inſiſted with the ſame warmth upon the obſervation of the whole Moſaical law, as indiſpenſably neceſſary to the [a] juſtification of man in the ſight of God; and, not content to bear the yoke themſelves only, they abſolutely would impoſe it on the Gentile converts. St. Paul ſtrongly oppoſed, at different times, their unjuſt pretenſions, and uſed all his apoſtolical authority to hinder the effect of them. At laſt God himſelf decided the queſtion, in aboliſhing the Levitical law, by the deſtruction of the city and temple of Jeruſalem. Since that time, thoſe who deſired to join circumciſion to the other ceremonies of the law, with the faith of Chriſt, were eſteemed heretics, and had, among other appellations, thoſe of Nazarenes and Ebionites.

At the head of theſe impoſtors or heretics, of whom mention is made in the hiſtory of the church, and to whom are attributed dangerous errors, we muſt certainly place [b] Simon, called the Magician, who is mentioned in Acts viii. But there is room to

[a] The reader will find a very clear account of this matter in Witſius's diſſertation De controverſiis apoſtolorum tempore in eccleſia ortis circa juſtificationem. It is inſerted in the 2d vol. of his Miſcellanea.

[b] Moſheim has collected all that relates to Simon Magus in his Inſtit. Eccleſ. Major, ſec. i. p. 389. &c. This author has taken notice alſo of the other heretics, whom we ſhall have occaſion hereafter to mention.

doubt

doubt whether we are to look upon him as a Chriſtian, though he is called a heretick. He was rather in appearance an apoſtate, from the Jewiſh and Samaritan religion, and, incited by the love of vain glory, wanted to be eſteemed the deliverer and ſaviour of mankind. But the deliverance which he offered was not like that which the prophets had promiſed, but was agreeable in a great meaſure to the opinions which were afterwards profeſſed by the different ſects of the Gnoſtics. The ancients ſay, that he taught the unknown God, and that from his divine eſſence there were many emanations; he pretended that the world which we ſee, was not the work of a divinity, but of an evil angel, whoſe orders we are not to obey; likewiſe that in this diſobedience conſiſts the true liberty: he likewiſe denied the reſurrection of the dead. The accounts that are given of the diſputes of Simon with St. Peter at Rome, and of the divine honours that were decreed him in that city, are mere fables.

Next to Simon Magus, comes Menander, a Samaritan like him, and equally given to the arts of magick, if we may believe the authors who ſpeak of him. He taught the doctrine of his maſter at Antioch, with this difference, that he mixed with his principles thoſe of the Chriſtian religion, and reduced the whole into one ſyſtem. If ſo, we are not entirely to admit what the ancients ſay of him, that, like his maſter, he wanted to paſs for the great power of God, which was ſent into the world for the ſalvation of men. He baptiſed his diſciples in his own name, and promiſed them after this baptiſm a more eaſy victory over the evil ſpirits; and that, after this life, they ſhould become partakers of the reſurrection of the dead, and of immortality.

The hereſy of the Nazarenes, which aroſe after the deſtruction of Jeruſalem, was of a different

kind. In examining with attention all that St. Epiphanius ſays of it, we muſt ſuppoſe that the Nazarenes belonged to a Chriſtian church at Jeruſalem, whoſe members, at the approach of the ſiege, paſſed Jordan, and fled for refuge to Pella and other neighbouring villages, where they found a ſafe aſylum, and enjoyed a free liberty of conſcience untill the time of Trajan. Afterwards Adrian permitted all the Chriſtians, who choſe it, to return to Jeruſalem; but thoſe who could not perſuade themſelves to renounce circumciſion, and the ceremonial law of the Jews, remained beyond Jordan, and retained their old name of Nazarenes, by which they were known to St. Epiphanius and St. Jerom, in the fourth and fifth centuries. All their error conſiſted in remaining attached to Judaiſm, notwithſtanding God had entirely aboliſhed the Levitical worſhip, and in keeping themſelves upon that account ſeparated from the reſt of the Chriſtian church.

From the Nazarenes, as we may judge, came the Ebionites, probably ſo called from their chief, Ebion. The ancients call thoſe Ebionites, who, having quitted the ſynagogue to become Chriſtians, afterwards mixed, with the faith of the Redeemer, circumciſion, and the ceremonial law.

Church hiſtory divides the Ebionites into the firſt and ſecond. Without doubt, the firſt were no other than the Nazarenes themſelves; and that which Theodoret aſcribes to the ſecond, muſt be looked upon a miſtake, and agrees to the firſt: according to him they acknowledge, that our Saviour J. C. was born of a virgin; that they uſed only one goſpel, that of St. Matthew; that they obſerved both the Jewiſh and Chriſtian Sabbath. All this can be applied to no other than to the firſt Chriſtians of the church of Jeruſalem, and to the Nazarenes. St. Epiphanius likewiſe quotes a very ancient tradition,

dition, which mentions that the hereſy of the Nazarenes, and that of the Ebionites, took their riſe at the ſame time, and in the ſame place; but the Ebionites having made a formal ſeparation, they joined to their firſt errors, as it was natural to expect, others much more conſiderable. Thoſe which Theodoret aſcribes to them, and which can be looked upon only as the opinions of the ſecond are; 1. that the Father is the true God; 2. that Jeſus was born of Joſeph and Mary, according to the common laws of generation; 3. that the Holy Spirit deſcended upon him at his baptiſm, and remained with him to his death. Thoſe who profeſſed theſe ſentiments may properly be looked upon as Ebionites; the others were more commonly called Nazarenes.

The ſect that bore much affinity to the Ebionites was that of the Cerinthians[a], founded by Cerinthus, of whoſe country, and the time in which he lived, we have no exact account. It is however certain, that he may be reckoned among the ancient heretics. He inſtructed himſelf at Alexandria in what was called the mixed, or ſyncretick philoſophy, in which Platoniſm was altered by ancient eaſtern notions, and was called by the learned the new Platoniſm. All the Gnoſtics adopted this philoſophy. Cerinthus, after this, probably joined himſelf with ſome Ebionites, thoſe whom we called the firſt; for he borrowed ſome of their opinions, in exchange for which, he obliged them to receive ſome of his; and from this aſſociation of ideas it is by no means improbable, the ſecond Ebionites took their riſe. Cerinthianiſm was then a new ſyſtem of religion, formed by a conjunction of the opinions of the Gnoſtics, the Ebionites, and of ſome peculiar notions of Cerinthus himſelf. They may be reduced

[a] See two diſſertations of Mr. Jablonſki, printed at Francfort on the Oder, De regno millenario Cerinthi.

to the following; 1. Jeſus was not born of a virgin by the extraordinary intervention of the Holy Spirit, but from his parents Joſeph and Mary, according to the common laws of nature: 2. Jeſus the man being baptized, the Chriſt, or the Spirit of God, deſcended then upon him, and filled him with wiſdom, knowledge, and power: 3. Beſides theſe, the greateſt part of the ancients look upon Cerinthus as the father of the Chiliaſts or Millenaries. There is foundation for this opinion; but we muſt remember that the reign of the thouſand years, of which Cerinthus and the other Gnoſtics ſpeak, was not to take place upon earth, but in ſome celeſtial region.

It only remains now to ſpeak of the Nicolaites, who are numbered by the ancients in the rank of hereticks. This name is without doubt taken from the 2d chapter of Revelations, 6, and 15 verſes, where we find a ſharp cenſure of the doctrine and conduct of theſe heretics. They are joined in theſe paſſages with the Bileamites, whom the apoſtle reproves for eating of things offered to idols, and for giving themſelves up to fornication. There is no doubt but the name of Bileamites, made uſe of by St. John, is myſtical; and we may preſume the ſame of the Nicolaites, which comes nearly to the ſame ſignification.

To finiſh this century, we muſt give an account of the principal hiſtorical events, which concerned or intereſted the Chriſtian church. The moſt ſtriking of them is certainly that of the intire ruin of the polity of the Jews, and the diſperſion of them which followed, and which remains even to this day. But to give a clear account of it:

Herod the great died a little after the birth of our Saviour. The emperor Auguſtus divided his empire amongſt his ſons; Judea, Samaria, and Idumea, fell to Archelaus, with the title of Ethnarch.

Herod

Herod Antipas had Galilee and Perea; Philip the countries known by the name of Batanea, Trachonitis, and Gaulanitis. These two last had the quality of Tetrarchs. At the end of nine years, Archelaus, being accused by the Jews, was banished by Augustus into Dauphiny; and Judea, as we have already said, being reduced to a Roman province, was governed by Roman magistrates, named procurators. Herod Antipas, who beheaded John the Baptist, and before whom our Saviour was brought a little before his suffering, as an object of ridicule, was likewise sent by the Emperor to Lyons. Agrippa, surnamed the great, the son of Aristobulus, and grandson to Herod (called also in the 12th ch. of Acts, Herod, the common name of the family) then obtained the government of the two tetrarchs, his uncles Philip and Antipas; so that soon after his advancement he obtained as much power as his grandfather had possessed. This rendered him cruel and vain: he exercised his cruelty on St. James, the brother of our Saviour, whom he caused to suffer martyrdom; and, just as his pride was going to receive the applauses of a people who equalled him to God, he was severely punished. Acts xii. 22. The Romans sent again unto Judea procurators, among whom were Felix and Festus, before whom, as well as before Agrippa the younger, the son of the preceding, St. Paul pleaded, Acts xxiv. 25, 26. The heavy burthens which these magistrates, and particularly Gessius Florus, laid upon the Jews, caused them to revolt, to which they indeed before had a great inclination. Torn likewise to pieces by their intestine divisions, they made large strides to their destruction. The Romans, being no longer able to keep them in subjection, declared war against them: this war was begun by Cestius Gallus, governor of Syria;

continued

continued by Veſpaſian, to whom Nero had given the charge of it; and finiſhed by Titus, the ſon of Veſpaſian, in the reign of his father. The city was deſtroyed, and the temple reduced to aſhes, tho' Titus much wiſhed to preſerve it; declaring, more than once, that he had no deſign to exterminate the Jews, but that they brought on their own misfortunes. During the ſiege of Jeruſalem, which laſted ſix months, there periſhed, partly by fire, and partly by famine, eleven hundred thouſand people, and they took and ſold ninety ſeven thouſand: ſo that, if we add to them thoſe who periſhed during the ſeven years war, the number will amount to 1,337,490, without taking into our account thoſe who were expoſed to beaſts, ſent into baniſhment, or were the victims of ſome particular calamity. The war began in the year of Chriſt 66, and the city was taken and burnt in the year 70. It took near three years to reſtore the peace of Jeruſalem. The hiſtory of this war, filled with events which it is impoſſible to read without being affected, was wrote by Joſephus, a Jew himſelf, and an eye witneſs of the things which happened. While God exerciſed his juſtice in this wonderful manner upon the Jews, he ſhewed his mercy to the Chriſtians, who were at Jeruſalem. Warned by an oracle of this cataſtrophe, before it happened, they left the capital, and retired for the moſt part to Pella, a little city ſituated beyond Jordan.

Such was the fate of the Jews. God, who puniſhes the guilty, tries likewiſe the juſt, and permitted the infant church to be expoſed to ſuch very violent perſecutions, as ſeemed likely to ſtifle it in its cradle; but, on the contrary, they ſerved rather to increaſe the number of the converted, and to ſtrengthen the faithful in the faith. The moſt inraged enemies of chriſtianity were the Jews, the leaders of whom, as they had ſhewn the greateſt violence

lence against our Saviour during his life, treated the disciples as they had done the master. The persecutions of the synagogue against the church may be reduced to three. The first is that in which Stephen, the first martyr, was the victim, Acts vi. 7. The second was raised by king Agrippa, who thought by that to please the nation. In this the Apostle St. James, called the Major, sealed the gospel with his blood, Acts xii. The chief priest, Ananias, made use of the absence of the Roman governor, to cause the last; in which St. James the Minor, the apostle and brother of our Lord, finished his course, as Eusebius informs us; and his account is confirmed by that of the Jewish historian Josephus.

But the Gentiles treated these innocent people, with a great deal more inhumanity. The diametrical opposition of the gospel precepts, to the dogmas and superstitions of paganism, inflamed the hearts of the Gentiles with the most violent hatred against those who wished to overthrow their idols. This gave rise to violent persecutions, which broke out from time to time, as so many fires which threatened the entire destruction of the church. We shall not, in this place, enter upon their different causes or details. We will confine ourselves to those which were spread through the whole Roman empire, and were either expressly commanded, or consented to, by the emperors themselves. These are generally reckoned ten in number.

Nero, that monster, a reproach both to royalty and humanity, was the author of the first. He did not appear to have acted from any particular hatred to christianity: he sought only to charge the christians with crimes of which he himself was guilty; and to satisfy his natural thirst to cruelty, by making them suffer the most frightful torments, after having himself set fire to the city of

Rome: he accuſed the Chriſtians of this attempt, and condemned them to ſuffer death for it, by the moſt incredible tortures, and in the ſame manner as if they had been lawfully convicted. To all appearance, a great number of the faithful periſhed; nor was Rome the only ſcene of theſe horrid cruelties; they were ſpread throughout the Roman empire, if we may judge from an inſcription found in a town in Portugal: NERONI. CLAVDIO. CAES. AVG. PONT. MAXIMO. OB. PROVINCIAM. LATRONIBVS. ET. HIS. QVI. NOVAM. GENERI. HVM. SVPERSTITION. INCVLCAB. PVRGATAM.

The firſt perſecution[a] began in the year of our Lord 64; but we are not certain how long it laſted. St. Peter and St. Paul are commonly numbered among thoſe who ſuffered martyrdom on this occaſion; St. Paul by having his head cut off, the other by being crucified with his head downwards. It appears very certain that theſe two Apoſtles were put to death by order of Nero[b], and that ſince the year we mentioned. The learned are not agreed whether or no Nero[c] gave out theſe edicts with an intention to render the perſecutions univerſal, as the preceding inſcription ſeems to teſtify[d].

Domitian, as cruel but more ſtupid, than Nero, expreſſed the ſame rage againſt the Chriſtians. There is reaſon to ſuppoſe that his principal diſlike

[a] Such is the opinion of the beſt chronologiſts, P. Pagi, Pearſon, and Mr. Baſnage. Mr. des Vignoles has wrote a diſſertation to prove that this perſecution began in the month of November, in the year 64. Toinard, in his notes on Lactantius's book De mortibus perſecutorum, places it in the beginning of the month of Auguſt.

[b] Pearſon, in his Annal. Paulin. places the martyrdom of theſe apoſtles in 68; P. Pagi, in 67; and Mr. Baſnage, for very good reaſons, in 65.

[c] Sulpicius Severus poſitively affirms it in his firſt Eccleſ.

[d] See the preface of Ramart on the acts of the martyrs, ſect. iii. p. 26.

was to the Jews, and that the Chriſtians ſuffered many times upon their account. This perſecution laſted about two years, and ended only with the death of the tyrant. Numbers of Chriſtians, accuſed by the informers, periſhed. The conſul Flavius Clemens, and his wife or niece Flavia Domitilla, relations to the emperor, with many more of the court, were either condemned to baniſhment, or ſuffered death: numbers of martyrs were the victims of this perſecution: they pretend that the apoſtle St. John, being caſt into boiling oil, received no hurt, and was baniſhed to the iſland of Patmos, where he had thoſe viſions mentioned in the Revelations. They add that, Domitian having ordered the poſterity of David to be put to death, the grandſons of that Jude, who was ſurnamed the brother of our Lord, were brought to him; the emperor, ſurpriſed at their mean condition and appearance, ordered them back without doing any thing to them, and ceaſed any longer to perſecute the church[a]. Then the exiles had leave to return; and St. John came back to Epheſus, where he ended his life, which laſted for more than a hundred years. Such is the abridgement of the hiſtory of the firſt century, concerning which, from the ſcarcity and uncertainty of the materials, we can add no more[b].

[a] We may conſult P. Pagi an excellent chronologiſt, for the preciſe time and duration of that perſecution: he fixes the beginning of this perſecution to the year 93. Toinard, in his work juſt mentioned, places it in the month of January, in the year 94; and he is followed by Mr Bagnage, in his Annales Politico-Eccleſiaſtici on that year.

[b] Petavius, in his Rationarium, acknowledges, "res Chriſtianas horum temporum haud magna in luce verſari, ſcriptorum magis inopia, quam quia mandari quod poſſet literis extare nihil; cum neque parva, neque ſcitu indigna credibile ſit Apoſtolos, ac Chriſti etiam diſcipulos, toto orbe geſſiſſe. This quotation is taken from Mr. Turretin, in his Hiſt. Eccl. Compend. p. 10.

CEN-

CENTURY II.

THE Chriſtian church, received, during the courſe of this century, a more conſiderable increaſe, than can be conceived any other way than by reflecting on that divine power, which was the firſt and efficacious cauſe. The goſpel ſpread itſelf, notwithſtanding the heat of the perſecutions, into all the countries of the then known world. In Gaul, many churches were founded; among others, thoſe of Lyon and Vienne became the mothers of ſeveral others: Germany likewiſe obtained a conſiderable number: Africa alſo was not without her ſhare[a]. Pantænus, an illuſtrious doctor of the ſchool of Alexandria, propagated the goſpel to much advantage among the Indians; that is, as we have very good reaſons to ſuppoſe, among the inhabitants of Arabia Felix. Great Britain was certainly inlightened with this heavenly doctrine, though we cannot give full credit to what is reported of the converſions of Lucius king of the Britons, and of Do-

[a] Euſebius ſays in Hiſt. Eccleſ. lib. iv. ch. 10. that Pantænus went from Alexandria to preach the goſpel to the eaſtern nations. This title belongs to the inhabitants of Arabia. Euſebius indeed afterwards names the Indians; but thoſe who are at all acquainted with church hiſtory, know that they are often ſo called. They are the ſame the Greeks call Homerites. See the Bibl. Orient. d'Aſſeman, t. iv. p. 437. Euſebius adds, that the apoſtle St. Bartholomew preached the goſpel to the ſame Indians: and Philoſtorgius Hiſt. Eccleſ. l. ii. c. 6. ſays, that he preached among the inhabitants of Inland India, called alſo Sabeans and Homerites.

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nald king of Scotland; theſe accounts[a] have too many doubts and difficulties for us entirely to get over. It is ſufficient in general if we can give credit to what Irenæus and Tertullian, authors of that time, report, that there was ſcarce any nation in the habitable world, to whom the truth was not declared. It is eaſy to believe, that the churches, founded by the apoſtles in the preceding age, flouriſhed and daily encreaſed. That which moſt favoured the endeavours of theſe apoſtolical men, was the care they took to have the ſacred books of the N.T. tranſlated into many languages[b], that they might be underſtood by thoſe who had no knowledge of the Greek.

The interior ſtate of the church, i. e. the doctrine which they taught, the lives both publick and private of thoſe who compoſed it, their faith and worſhip, was as yet pure and reſpectable. There had been no more changes ſince the time of the apoſtles: the prophetical gifts of the ſpirit had not entirely ceaſed, as appears from the writings of perſons of undoubted credit: concerning other miraculous gifts, which they pretend then exiſted, we can ſpeak with no certainty. It is from the hiſtory of the perſecutions, that we have the moſt ſtriking and indubitable proofs of the ardent zeal and of the conſtant piety of the ancient faithful, who were always ready to maintain the profeſſion of their faith, and to perſevere in it with chearfulneſs to the laſt, without being moved either by promiſes or threats, or by the moſt dreadful tortures which they endured praiſing

[a] Our learned countryman Dr. Warner gives not the leaſt credit to theſe accounts. See his reaſons in his Hiſtory, vol. i. p. 11.

[b] The Syriac verſion made for all the eaſtern nations, ſtill exiſts, as well as that which is commonly called the Italic, made for the people of the Weſt. We may conſult the introduction to the books of the N. T. written in German by the learned Mr. John David Michaelis, Sec. 48. 53. and 61. 65.

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and glorifying God. The Church of this century had preſerved the eſſential marks of the doctrine of the preceding; they did not confine true chriſtianity to elegant diſcourſes, but made it conſiſt in good actions.

With regard to eccleſiaſtical government, after the death of St. John, who ſurvived all his collegues, ordinary miniſters had then the direction. They continued to conduct things after the apoſtolical inſtitutions, to reſerve only the difference that was introduced between biſhops and prieſts, and which was ſoon univerſally received. The biſhops were ſuperior to the prieſts, and had together with them the care of the churches; afterwards ſome churches ſought to raiſe themſelves above others, and the biſhops, from a thirſt of power, formed high pretenſions: it will eaſily be conceived, that the more conſiderable cities claimed theſe rights, and thoſe which held at that time the firſt rank in the chriſtian world, were Rome, Alexandria, Antioch, and Jeruſalem.

The publick worſhip[a] was as yet highly commendable for its great ſimplicity, tho' they had already added new rites in the room of thoſe uſed in the Apoſtles' time. The religious aſſemblies began by the ſinging of pſalms, prayers, and the reading of the word of God. The biſhop afterwards addreſſed himſelf to the people, in a diſcourſe and ſermon ſuitable to the perſons, times, and other circumſtances. They returned again to prayers, which they ſaid on Sundays ſtanding, and on other days kneeling; they then ſung more hymns and pſalms, and in every part of their worſhip they expreſſed the greateſt earneſtneſs and devotion. All the faithful afterwards approached the table of the

[a] Many authors have wrote on the worſhip of the primitive church; but the reader will find the greateſt ſatisfaction in the learned Bingham's Antiquities.

Lord,

Lord, to receive the Sacrament of the Holy Supper; they concluded the whole by collecting alms for the relief of the poor.

The adminiſtration of baptiſm was made a part of the publick worſhip. They baptized from this time infants, as well as adults. St. Irenæus and Tertullian affirm it poſitively; the laſt making mention of godfathers and godmothers. The learned likewiſe bring other convincing proofs for infant baptiſm. The adults, as ſoon as they renounced their religion, whether Judaiſm or Paganiſm, and expreſſed a deſire to become Chriſtians, were placed in the rank of catechumens; and when they had been ſufficiently inſtructed, and were prepared by faſting and prayers, they received baptiſm: but before they received it, the catechumens were obliged ſolemnly to renounce the devil and his works, the world, its pomps and vanities, devote themſelves intirely to Chriſt Jeſus, embrace his doctrine, and promiſe obedience to his commands. They then pronounced a profeſſion of faith; after that, putting off their cloaths, they were dipped three times in water, by the biſhop or prieſt, in the name of the Father, the Son, and the Holy Ghoſt. This celebration of baptiſm was followed by ſome cuſtoms, the intention of which was good, ſuch as the unction[a], the ſign of the croſs, and the milk and honey given to the new baptized to taſte. But when they adminiſtred baptiſm to the Cliniques, i. e. to thoſe who were confined to their beds from illneſs, they made uſe only of ſimple ſprinkling. The time particularly appointed for theſe baptiſmal ſolemnizations, was Eaſter-eve, and the whole time from Eaſter to Whitſuntide.

[a] We may conſult, on this unction, the 12th book of Bingham, as well as a learned treatiſe of Mr. Daillé, on this ſubject, entitled, De duobus Latinorum ex unctione ſacramentis, confirmatione & extrema unctione.

In all the ſolemn aſſemblies of the Chriſtians, the Holy Sacrament always made a ſecond part of their worſhip. They accuſtomed themſelves afterwards to call it the maſs[a] of the faithful, as the Sacrament of baptiſm was called the maſs of the catachumens. The ſacred elements of the Euchariſt were round leavened loaves, and wine mixed with water. The biſhop or prieſt conſecrated theſe elements by prayer, and all the people anſwered with a loud voice, Amen. They proceeded then to the breaking of bread, a piece of which they gave to each of the communicants, as well as ſome of the wine: every member partook daily of this myſtical repaſt, and thoſe diſhonoured themſelves who omitted it; and that thoſe who were confined at home thro' illneſs might have the ſame benefit, a part of it was carried to them. After the participation of the Holy Supper, the communicants celebrated their Agapæ.

The Chriſtians of the ſecond century aſſembled every day in the week to perform divine worſhip; but the day the moſt ſolemn, was the firſt of the week, called the day of the Lord, or Sunday. In ſome countries they likewiſe celebrated the ſeventh day, at firſt, as it appears, out of compliment to the Jews, and with them; and afterwards, in commemoration of the burial of J. C. Others again added the fourth day, in memory of the treachery of Judas; and the ſixth as being the day of the death[b] and paſſion of our Saviour. This cuſtom was ſoon omitted, and they then only added to the common

[a] In a book of Cardinal Bona, intitled, Res liturgicæ, lib. i. chap. i. 1. 2. 3. we have a good account of every thing that reſpects the word Maſs, its origin and uſage. Bingham likewiſe treats of this in his 15th book, to whom in general, we refer for all the cuſtoms of the primitive church.

[b] The author that will afford the reader moſt inſtruction on this ſubject, is Biſhop Beverege, in his Canones Apoſtolici vindicati, lib. iii. ch. 10.

worſhip

worſhip of theſe days ſome other religious ceremony; and likewiſe faſted half the day. We do not find that the church celebrated at this time any more than two anniverſary feaſts, thoſe of Eaſter and Whitſuntide. Some churches had alſo days appointed for the commemoration of their particular martyrs.

As the Chriſtians then aſſembled on fixed days, it was neceſſary they ſhould have fixed places for this purpoſe: they were not permitted to uſe great churches or temples, or any building of particular ſtructure, much leſs of pompous decoration, as they uſed afterwards in the following centuries[a]; but, notwithſtanding in the places where they aſſembled, they had every thing regulated in the moſt proper manner, ſuitable to the nature of their worſhip. The writers of this century uſually call theſe places, Churches, Oratories, and Dominica, or the houſes of the Lord.

During the perſecutions, the Chriſtians, to conceal themſelves the better, ſought the moſt concealed retreats, and particularly fled for refuge to the ſepulchres of the martyrs, where they ſerved God in ſecret, and at uncuſtomary hours, before break of day[b], as Pliny, in his famous letter, informs us.

It appears certain, from the teſtimony of contemporary writers, that the Eccleſiaſtical diſcipline was then very ſevere, tho' not equally ſo in all churches. This ſeverity increaſed greatly in the following century: thoſe who were fallen into great crimes, and had cauſed ſome public ſcandal, parti-

[a] The learned Joſ. Mede has wrote a very exact treatiſe on the ancient churches, entitled, Churches or places appropriated for Chriſtian worſhip in, and ever ſince the Apoſtles' time.

[b] The learned greatly eſteem a diſſertation of Mr. Bochmer, Chancellor of the Univerſity of Hall; De antelucanis Chriſtianorum cœtibus.

cularly apoſtates, homicides and adulterers, ſubmitted to moſt auſtere penances[a]. Theſe culprits were brought before the biſhop, or ruling prieſt; and, after a very ſevere cenſure, they were ſeparated from the communion of the church, when they were afterwards, upon their requeſt, admitted amongſt the Penitents; they were placed in the rank of the fallen, in the order of penitents, to which they were introduced by prayers, accompanied with the laying on of hands. This penance began by a public confeſſion of their ſins, which they made in the face of the church, and which was accompanied with many acts expreſſive of the greateſt humility, frequently repeated in a certain ſpace of time. The penitents were excluded from the Sacrament, till they had obtained pardon from the church, which was confirmed to them, by again repeating prayers, and laying on of hands.

Such was the diſcipline of the primitive church: we will now proceed to examine her doctrine. After the deceaſe of the Apoſtles, there were apoſtolical men, who trod faithfully in their ſteps, who maintained the purity of the goſpel, and now did great ſervices to the church, by teaching, governing, and ſome of them by their writings. At the head of theſe we muſt place St. Ignatius, Biſhop of Antioch, a hearer of the Apoſtles, and one of the greateſt lights and principal ornaments of the ancient church. This holy man finiſhed his courſe with the crown of martyrdom; there remain ſeven epiſtles of his writing. Next to him we may place St. Polycarp, a diſciple of the Apoſtle St. John, and Biſhop of Smyrna, who edified the church during the courſe of a very long life, which he finiſhed by a moſt glorious death: we have an epiſtle of his to the Philippians. There

[a] For a Hiſtory of the Public Penance, we may conſult P. Sirmond, inſerted in the 4th volume of his works.

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are certain accounts of the martyrdom of theſe two great men. Thoſe of the martyrdom of St. Polycarp, were compiled by the paſtors of the church of Smyrna, and inſerted, in part, into Euſebius's Eccleſiaſtical Hiſtory. Theſe are undoubted monuments of thoſe times.

About the middle of this age, Juſtin[a], the philoſopher and martyr, diſtinguiſhed himſelf: he wrote two apologies for the Chriſtians, and ſome other works leſs conſiderable. Much about the ſame time, the church of Lyons was governed in Gaul by St. Irenæus, who had aſſociated with the diſciples of the Apoſtles, and was very greatly eſteemed: he wrote five books againſt the Heretics. At the ſame time flouriſhed in Greece, Athenagoras[b], of whom we have a work in favour of the Chriſtians, and a treatiſe on the Reſurrection. Theophilus of Antioch was uſeful to the Chriſtians in Syria; and his three books to Autolichus, enable us to judge of his abilities. Tatian[c] ought not to be neglected, for his treatiſe againſt the Gentiles. Hermias is a perſon unknown; what he wrote in ridicule of the Pa-

[a] The life of Juſtin has been wrote by the learned Abbé Longuerue, and may be found in the poſthumous diſſertations of this author, publiſhed by John Diedric Winckler, at Leipſic, in 1750.

[b] This work is called πρεσβεια περι χριστιανων, or, as it is tranſlated in Latin, Legatio pro Chriſtianis. Mr. Bayle has taken much pains in his Dict. to prove that Athenagoras had no commiſſion or deputation from the Chriſtians to the emperors. The thing, perhaps, might not be impoſſible to prove; however, it may be better to tranſlate it, Supplicatio pro Chriſtianis, as the Greek will allow, which correſponds as well to the tenour of the writing, as to the truth of the fact. This Supplication, was written in the year 177. as the Abbé Longuerue has proved in a Diſſertation De Athenagora, and Moſheim, in a Diſſertation De vera ætate Apologetici quem Athenagoras ſcripſit.

[c] There are many things reſpecting Tatian that are not very clear; however the reader may find ſatisfaction from a diſſertation of Mr. Noury, and another of Abbé Longuerue, affixed to the edition of his works publiſhed at Oxford, 1700.

gan philoſophers, is the work of a man of wit, and ſeems to belong to this century. Among the public remains of the church, we have a very excellent epiſtle of the churches of Lyons and Vienne, on the martyrdom of St. Pothinus, and of ſome others of the faithful; Euſebius has preſerved it intire in his Eccleſiaſtical Hiſtory.

There were in the church of this century, many other illuſtrious perſons, whoſe names are tranſmitted to poſterity, with high elogiums, though their works have long ſince periſhed. Such are Papias, Biſhop of Hierapolis, in Phrygia, who lived near the time of the Apoſtles, and is ſuppoſed to be the firſt author of the doctrine of the Millennium; Apollinarius, the ſcourge of the Montaniſts, Quadratus, Biſhop of Athens, and Ariſtides, a philoſopher of the ſame city. Theſe two laſt wrote many apologies in favour of Chriſtianity. Meliton of Sardis is a name that is even yet highly reſpectable. Hegeſippus was the firſt who wrote a hiſtory of the Chriſtian church; but that is loſt. Denys[a], of Corinth, addreſſed many epiſtles to different churches, and at laſt finiſhed his life by martyrdom. There were likewiſe Polycrates, of Epheſus, and many others, concerning whom the bounds of our work will not permit us to ſpeak.

In the ſame century flouriſhed Clement of Alexandria, and Tertullian: the firſt, as his name imports, was a divine of the church and ſchool of Alexandria, who gained much applauſe from his extenſive knowledge and numerous writings: the chief of which is that called Stromata[b]. His divinity is not free from many errors, which is owing to his doctrine being mixed with the philoſophy he had

[a] There are ſome who place him in the rank of Confeſſors.

[b] Mr. le Clerc has given us, in the 10th vol. of his Bibliotheque Univerſelle, a life of Clement, where he takes notice of the errors of this father. This was tranſlated into Engliſh, and was printed at London in 1696.

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learnt and taught at Alexandria. Tertullian[a] is the firſt of all the Latin fathers, of whoſe writings we have any remains; and he himſelf did much honour to the church of Carthage. It is principally from his works, of which we have a great number, that we can form an exact idea of the form, diſcipline, and interior ſtate of the churches of his time, and particularly of the churches of Alexandria[b]. There are, however, in his writings, many errors mixed with the truth; for when he wrote the greateſt part of his works, he had embraced the doctrine of Montanus.

We may very well call the doctrine of this age apoſtolical. The preachers of the firſt century, who had received it immediately from the Apoſtles, preached it faithfully to the diſciples, and they tranſmitted it to the church. We may look upon the creed[c], commonly called the Apoſtles', as an epitome of their faith. This creed was compiled in this century, enlarged in the ſucceeding, and reduced in the fourth to the form it now has. Some particular teachers, however, introduced into the faith, variety of different opinions, which they had imbibed from the ſchools of philoſophers, and particularly from that of Plato. Theſe notions inſenſibly gained much ground, and were of great

[a] Mr. Allix has given a diſſertation De Tertulliani vita & ſcriptis, printed with two others at Paris in 1680.

[b] An atentive reader will find a great difference in the writings of Tertullian, ſome of which he wrote before he forſook the orthodox opinions, and ſome after he had embraced Montaniſm. St. Jerome has made the ſame remark in his treatiſe De viris illuſtribus. The reader may find this matter fully cleared up in a diſſertation of John William Hoffman, a celebrated lawyer at Wittenberg, and which was printed in this city, and is called Tertulliani quae ſuperſunt omnia in Montaniſmo ſcripta videri.

[c] There are many treatiſes on the Apoſtles' creed; the moſt celebrated and ſatisfactory is that of Dr. King, Chancellor of England.

prejudice to true Chriſtianity. We cannot find that the orthodox church made uſe of at this time, the diſcipline of ſecrecy, of which the Romiſh church ſpeaks with ſo much confidence: it ſuited only the genius and cuſtoms of heretics. Among the Ebionites and Gnoſtics we find the firſt traces of this diſcipline[a] of ſecrecy, which is certainly very antient, and approaches near to the origin of philoſophy itſelf.

Let us now proceed to the corrupters of Revelation, and we ſhall ſee that the number of hereſies which overflowed the church is almoſt incredible. The ſpirit of error and ſeduction, who could not, during the life of the Apoſtles, act openly, now lifted up his head, and began to appear after theſe holy men had quitted the world.

Among the foremoſt of thoſe who ſignalized themſelves in the paths of error, we muſt certainly place the Gnoſtics; whoſe name was known, and doctrine propagated, from the times of the Apoſtles. The ſecond century was hardly begun, before they induſtriouſly ſpread their extravagancies on all ſides, and had great numbers of followers. We will endeavour to give an exact account of this famous ſect.

The name of Gnoſtic is derived from a Greek word, which ſignifies knowledge: theſe hereticks pretending to have a moſt profound knowledge of divine things, drawn from the ſources of the moſt ſublime wiſdom, and which, according to them, deſtined to bring men to eternal ſalvation. They pretended that this knowledge, unknown to the reſt of the world, ſubſiſted only in their ſchools, and that they poſſeſſed it in the higheſt degree of per-

[a] See a diſſertation of Emmanuel Scheleſtrate, De diſciplina arcani, which William Tentzee has printed at the end of the 2d part of his Exercitationes ſelectae.

[b] See my Hiſtory of the Abridgement of Philoſophy.

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ſection. The firſt principles of this Gnoſtic knowledge, and which ſerved as a foundation, for all the theological ſyſtem of this ſect, was taken from the philoſophy and theology of the Eaſt. This is that Alexandrian philoſophy of which we have already ſpoke, and which was made up of a whimſical mixture of the Oriental notions, and the dogmas of Plato. To this aſſociation of ideas, already incompatible, the Gnoſtics added Chriſtianity, the leaſt proper of all to be introduced there; and they propoſed to explain the ſcriptures, and to teach religion in their ſchools, conformable to theſe principles. From this over-flowing ſource proceeded all the other hereſies, which appeared in this century, and without knowing the Gnoſtics, we can have no idea of the others. This is an abſtract of their doctrines.

They taught, that from all eternity there exiſted, in the plerom or plenitude, one infinitely perfect ſpirit, with whom there co-exiſted a black matter, incapable of goodneſs or perfection. By this infinitely-perfect ſpirit, they meant the ſupreme God dwelling in the moſt pure light, and who was intirely unknown, not only to ſublunary creatures, but even to the celeſtial ſpirits themſelves, unleſs he chooſe to manifeſt himſelf. From this ſupremely perfect ſpirit (according to their notions) there proceeded, or emanated from all eternity, Eons, ſpirits endowed with excellent qualities, power, glory, &c. among whom there were two greatly ſuperior to the reſt; the Word of God, who who was his only ſon, and exact reſemblance, by whom the father was known, and who was the principal of all things; and the Spirit of the ſupreme God. Among theſe Eons, there was one who had produced a ſpirit of an inferior nature; the Gnoſtics [a]

[a] To gain a true knowledge of the doctrine of the Gnoſtics, we muſt refer to their writings, or at leaſt to the remains of them. Such are thoſe we find at the end of the Stromata of Clement, called

called him Sabaoth, and pretended, that he was the true Creator of the world, and upon this account they gave him the epithet of Demiourgos.

The Creator being then a ſpirit of an inferior nature, had no power over any thing but matter, and this, as it was imperfect and evil in its nature, could produce no other than an imperfect and evil world. Man, the work of the ſame Creator, and formed of the ſame evil materials, partook neceſſarily of his defects. In the creation, man received a body made, of a more groſs matter, and which muſt in its nature inevitably periſh, and likewiſe a ſoul of a more ſubtile matter, capable of periſhing; but which might likewiſe be preſerved, and exiſt without the body. God, moved with compaſſion to man, whoſe condition was thus abject, and whoſe fate thus deplorable, granted him a ſoul of a ſpiritual nature, more perfect and immortal; but being confined to the body, it is impaired by this connexion, becomes fleſhly, and ſubject upon that account to the Creator who is a being without goodneſs, without juſtice, and who governs the world by laws worthy of himſelf. The ſoul depends likewiſe on many evil angels. The Gnoſtics add, that the Creator made himſelf known to the world, as the firſt cauſe of all things, and that it was he who gave laws to the Jews.

Men being plunged in this abyſs of miſery, the Saviour Jeſus was granted to them, with the conſent of the Eons, who was ſent into the world to publiſh

of Alexandria, under the title of Extracts of the writings of Theodoret, or the eaſtern doctrine. Dr. Grabe has likewiſe carefully collected the fragments of the ſame Hereticks, in his Spicilegium Patrum & Hæreticorum Seculi II. p. 35, 117, made at Paris in 1710. We may conſult alſo the works of the fathers, who have ſpoke of the Gnoſtics, St. Irenæus, Tertullian, St. Epiphanius, Theodoret, &c. Among the moderns, Meſſ. de Beauſobre, and Moſheim, may be conſulted with the moſt ſucceſs.

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ſalvation, and to ſave men by his paſſion. In this Saviour were united three or even four diſtinct ſubſtances, viz. the divinity or the word of God; the excellent ſpirit, who was numbered among the Eons; a ſoul produced by the Creator, and cloathed with a viſible body. The Gnoſtics had ſome doubt reſpecting the body; as it was naturally evil, and conſequently could make no part of the perſon of the Saviour. This cauſed many of them to declare, that Jeſus Chriſt had no true body, but only an appearance, by which he deceived the eyes of men. Thoſe who ſaw that this notion was directly contrary to the expreſs words of ſcripture, acknowledged, that Jeſus Chriſt had a real body, but that it was not of its nature viſible, being compoſed of a celeſtial matter, incorruptible, imperceptible to the eyes of men, formed of the ſame matter with the ſoul, and that it was viſible only by an effect of the will of God. As to the death of our Saviour, though the Gnoſtics acknowledged it as neceſſary to the ſalvation of men, yet they were divided into many opinions. They almoſt all of them agreed in ſaying, that, a little before the death of Jeſus Chriſt, the divinity and immortal ſpirit left him, the one returning to the pleroma, the other to a place near the pleroma, where it is employed in taking care of the elect. Thoſe who denied the real body of Chriſt, did not allow him to have died a common death, and ſaid, that it was only a mere illuſion. Thoſe who ſuppoſed he had a true but heavenly body, allowed that the body joined to the ſoul of the Saviour had been, in virtue of the good pleaſure and diſpenſation of God, ſubject to death and burial, and that, after Jeſus Chriſt was ariſen, all that was of body in him remained in the grave. There then remained but the ſoul, which, after the aſcenſion, dwelt in the ſupreme region of the

planetary

planetary world, where it preſided among the happy ſpirits who inhabit the ſame place.

The Gnoſtics alſo were of opinion, that the believers became partakers of Chriſt's ſalvation, by means of Baptiſm, the Holy Supper, and above all, by that ſublime knowledge, in which, according to them, conſiſted the height of perfection. The bodies, however, of thoſe who obtained ſalvation, were to periſh for ever, without any hope of a reſurrection; the ſoul, then diſengaged from the bands of matter, was carried up to the higheſt region of the planets, where it ſtopped, and remained in the ſame place with the ſoul of Jeſus Chriſt. For the Spirit, it paſſed ſucceſſively through all the ſpheres of the planets, and came to a heaven, higher than all the planetary worlds, and near to the plerom, where it meets with the eternal ſpirit of Chriſt, who there enjoys a happy eternity. Theſe heretics add likewiſe, that, at the end of the world, the ſouls will arrive alſo at this ſuperb place, and they pretend, that this laſt period of exaltation, is what the ſcriptures mean by the reſurrection of the dead. At laſt, the ſpirits and ſouls of all the Saints again quit this happy dwelling, to be tranſported with Chriſt into the plerom itſelf, to be united with the Eons, and to enjoy there eternally the ſight of God [a].

Such was in general the doctrine of the Gnoſtics; ſome changes in which were afterwards made by ſome other heretical leaders. We will mention the moſt celebrated. The firſt of whom we ſhall ſpeak is Saturninus, a Syrian by birth, and a diſciple of

[a] It appears to us ſuperfluous, to enter into longer details, after having expoſed the general opinions of the principal ſect. But we refer thoſe who are deſirous of knowing any thing more reſpecting them, to Mr. Spanheim, in his Hiſtoria Chriſtiana, ſect. ii. ch. 6, and to Moſheim, in his Inſtit. Hiſt. Chriſt. ſect. ii. part ii. ch. 5.

Menander,

Menander, who ſaid, that the world was ſubject to ſeven angels, one of whom had been the God of Iſrael.

Baſilides of Alexandria counted 365 heavens, every one of which had a particular angel, and over the whole there was a chief; a divinity to whom he gave the name of [a] Abraxas, a name to which they attributed more than a hundred extraordinary but chimerical virtues. With regard to Chriſt, he ſaid that it was not his own body that was faſtened to the croſs, but that of Simon the Cyrenian, which bore the exact reſemblance of Chriſt's body [b]. In general, Baſilides affected much obſcurity in his doctrine.

Carpocrates advanced, that our Saviour was born of his mother according to the common laws of nature, and he changed Chriſtianity into a ſchool of licentiouſneſs, opening a door to every vice.

Bardeſanes was at firſt a celebrated philoſopher among the Chriſtians of Syria; but, afterwards giving way to the reveries of the Gnoſtics, he became the founder of a ſect that ſurvived many years [c].

But of all theſe Hereſiarchs, Valentine, originally an Egyptian, was the moſt celebrated for his knowledge and underſtanding. St. Irenæus and St. Epiphanius have left us large expoſitions of his ſyſtem, but in ſo confuſed a manner, that it is ex-

[a] The learned are divided in their opinions, reſpecting the meaning of the enigmatical word Abraxas, or Abraſax. See Mr. Jablonſki, Miſcellanea Lipſienſia nova, vol. vii. p. 68.

[b] Mr. Beauſobre has made it appear, that this was not the true doctrine of Baſilides, and that St. Irenæus was wrong in attributing to him that error. See the four firſt chapters of the 4th book of his 2d vol. of Manicheiſm.

[c] For a further hiſtory of this ſect, ſee Mr. Aſſemani, and the Hiſtory of Manicheiſm, vol. ii. lib iv. ch. 3.

tremely difficult to form any intelligible notions of it[a].

Among the moſt ancient Hereſiarchs of this century, we may place Cerdon the Syrian. He dwelt at Rome, and being ſeparated from the catholic communion, either with his own conſent, or from being excluded by others, became the author of a new hereſy, which differs only from the notions of the Gnoſtics; in that he has eſtabliſhed two principles, the one good, the other evil, adding, that it was the evil one which created the world, and gave to the Jews the Old Teſtament. Afterwards Cerdon joined himſelf to Marcion, of the city of Sinope, who, having been baniſhed his own country, came to Rome, where the communion of the orthodox refuſed him admiſſion. Marcion, as well as Cerdon, ſuppoſed two principles, which gave to his followers the name of Dualliſts; but we muſt uſe great attention perfectly to underſtand the Dualliſm of Marcion. He adopted likewiſe (if we give credit to the authors of that time) ſeveral other reveries of Cerdon and the Gnoſtics, to which he added many of his own. He rejected all the Old Teſtament, as the work of an evil principle, or at leaſt of a principle that was not perfectly good. As to the New, he admitted but ſome of the books, and greatly altered the whole. He ſaid, that Chriſt had only a ſhadowy body. He ordered his followers to uſe water inſtead of wine at the Euchariſt. He preſcribed to them a very mortified life, to abſtain from meat, from wine, and from marriage. Notwithſtanding theſe auſterities, this ſect greatly increaſed, and laſted a very long time.

[a] Mr. Beauſobre, in his Hiſtory of Manicheiſm, has informed us of all that can be known of this ſyſtem of Valentine, vol. ii. p. 155. See alſo Moſheim, in his Hiſt. Eccleſ. ſect ii. part ii. ch. 5.

Apelles,

Apelles, a diſciple of Marcion, left this ſect, but retained their principal errors. Hermogenes, who ſuppoſed the body of Chriſt to be in the ſun ſince the reſurrection, was refuted by Tertullian, who wrote a treatiſe directly againſt this notion. Tatian, whom we juſt before mentioned among the miniſters of the church, towards the end of his life, aſſociated with the Gnoſtics, and preſſed ſtrongly upon his followers the duties of abſtinence and continency; which gave to his followers the name of Encratites[a]: they were alſo called Hydroparaſtates or Aquarii, water drinkers, from their cuſtom of uſing water inſtead of wine at the Lord's Supper. They were of opinion that the ſouls as well as the bodies died; and became together partakers of the reſurrection.

Many other Heretics aroſe, and ſpread very dangerous errors, reſpecting the perſon of Jeſus Chriſt, being not able to comprehend, with the true light of reaſon, the great myſtery of godlineſs, God manifeſt in the fleſh. The firſt who preſumed to ſet aſide the divinity of Jeſus Chriſt our Saviour, and acknowledge him no other than a mere man, was, accordcording to the ancients, Theodotus of Byzantium, a tanner by profeſſion. They ſay that being grievouſly tormented by a perſecution, he denied Jeſus Chriſt, and excuſed himſelf by ſaying, that he had not denied God, but only a mere man, an aſſertion which he continued to defend with great obſtinacy. The Church condemned, on many occaſions, the doctrine of Theodotus, which would have died in oblivion, had not Artemon with the ſame warmth renewed and defended it. Praxeas, a perſon

a See the Abbé Longuerue's very uſeful Diſſertation, de Tatiano, et Encratitis, affixed to the Oxford edition of Tatian's works; and alſo that of Mr. Noury, to be found in the ſame edition of Tatian's works. He endeavours to ſoften and palliate his notions.

otherwiſe commendable for the ſervices he had rendered the church; denied to Jeſus Chriſt, according to Tertullian, a right to the divine eſſence, in which he admitted only one perſon, namely the Father, who had ſuffered in Jeſus Chriſt, though that perſon bore three names, and may be looked upon in three different relations. We have reaſon to doubt all that Tertullian has ſaid reſpecting the doctrine of Praxeas.

We are now to ſpeak of Montanus, the founder of the Montaniſts [a], who made great noiſe in the world. They were at firſt called Cataphrygeans, from the place where they had their firſt principal abode. To ſpeak properly, Montanus ought to be numbered among the firſt of enthuſiaſts, and fanatics, as well as hereſiarchs. He pretended that the true gift of prophecy remained ſtill in the church, and that ſome of the faithful had the ſame ſenſible manifeſtations of the ſpirit as the Apoſtles had, and received interiour revelations, enabling them to bring the church to the greateſt perfection, though by very different means from thoſe taught in the word of God. Montanus profeſſed himſelf to have the ſame inſpirations and revelations, and ſaid that they were granted to all the members of his church, even to women and children, ſuppoſing they themſelves had an ardent deſire to arrive at the goſpel perfection. But, as he was a man of the moſt rigid notions, and cenſured with a more than ordinary ſeverity human actions, he had few of his followers who could attain to the per-

a There was publiſhed at London in 1670, by an author who calls himſelf a Laic, a hiſtory of Montaniſm. This is a very uſeful treatiſe, and contains many obſervations applicable to the Montaniſts, of the following centuries. Among the Poſthumous diſſertations of the abbe Longuerue, there is one in which this learned man examines at what period Montaniſm took its riſe, and he ſupports an opinion contrary to that commonly received.

fection

fection he preſcribed, and which he made to conſiſt in the moſt ſingular auſterities, and a church diſcipline the moſt ſevere. Montanus was the firſt who preferred patriarchs to biſhops in his churches, though he made all the members ſubordinate to his prophets and propheteſſes. The ancients make mention of ſome of them. The Sibylline oracles that we now have, are probably the production of Montanus, or ſome of his followers.

Such were the principal hereſies of the ſecond century. We cannot help being ſurpriſed, that ſo near the beginning of Chriſtianity, and the preaching of the Apoſtles, there could ariſe ſo many monſtrous errors: but, alas! to what wanderings is not the human mind ſubject, when it is no longer guided by the word of God, but is intirely given up to the ſallies of a heated imagination! Moreover, the greateſt part of theſe erroneous tenets took their ſource from the mythology and philoſophy of the Pagans, as well as from the cabbala of the Jews, which they very improperly mixed with Chriſtianity. And to theſe reaſons we may add alſo the ambition of gaining to themſelves a name, and of making diſciples, by propoſing new and unheard-of opinions, and by flattering the carnal affections. But while we are lamenting the dangerous effects of hereſy, we are not without reſerve or examination to admit all that the fathers have told us reſpecting them; in expoſing of which, they have themſelves frequently been miſtaken, either through negligence or prejudice.

The church, thus infected with hereſies, was alſo rent in pieces by diviſions. The moſt remarkable of which was occaſioned by a diſpute between the churches of the Eaſt and Weſt, reſpecting the celebration of Eaſter. Though this point was not of any great importance to the church, it produced a moſt heated controverſy, which occaſioned vehement

altercations and bitter hatreds. The faithful enquired at what time they ſhould celebrate the paſſover? The Aſiatic churches anſwered, at the ſame time, the Jews celebrated it according to the law of Moſes, producing the example of the Apoſtle St. John. The church of Rome, on the contrary, ſaid that the Sunday following was the proper time of celebrating the feaſt, pronouncing that to be the cuſtom of the Apoſtles St. Peter and St. Paul; adding, that in this manner the memory of Chriſt's reſurrection was much better preſerved. During the courſe of this century, there were variety of ſteps taken on both ſides, relative to this difference, and many councils held, but they anſwered no purpoſe. About the year 160, St. Polycarp came to Rome, and had an amicable conference with Pope Anicet. They could not come to an agreement reſpecting it; but however they parted friends. Things took a much more melancholy turn from the pride of Pope Victor, an ambitious and imperious man, who excommunicated, or at leaſt threatened to excommunicate, the Aſiatic churches, becauſe they refuſed to reſt by his determinations. This violent ſtep was diſapproved, and St. Irenæus, Biſhop of Lyons, wrote thereupon a letter, full of the moſt preſſing remonſtrances, to Victor. We do not know for certain whether Victor went any farther: it is however certain, that the churches of Aſia not regarding his excommunications, perſiſted in their cuſtom, and that things remained on this footing, till the council of Nice; which aboliſhed the Eaſtern cuſtom, and branded all thoſe who retained it by the name of [a] Quatuordecimans. This was not the cauſe of any formal ſchiſm.

[a] Conſult Valeſius, however, in the Eccleſ. Hiſt. of Euſebius; and ſee alſo thoſe of P. Pagi, on the Critique of Baronius, in the year 126, n. 11. We may add to theſe, the Memoires pour ſervir à l'Hiſtoire Eccleſiaſtique of Mr. Tillemont, Vol. iii. p. 108. & 633.

The

The hiſtory of the church in this century, is ſtill the hiſtory of the perſecutions to which it was expoſed. In the year 116, the city of Antioch, the capital of Syria, where the emperor Trajan then reſided, was afflicted with a very great earthquake, the cauſe of which was, by their magicians, imputed to the Chriſtians: the Emperor upon this account, decreed againſt them the moſt capital puniſhments. This is what is commonly called the third perſecution[a]. The principal biſhops, to be as it were an example to others, were dragged to tortures; among theſe glorious martyrs, St. Ignatius, biſhop of Antioch, and Simon the ſon of Cleopas, biſhop of Jeruſalem, greatly diſtinguiſhed themſelves. The famous letter of Pliny to the emperor Trajan, informs us how they behaved in this perſecution. This letter ſerved greatly to [b] moderate the rigour of the puniſhments.

The fourth perſecution is ſaid to have been begun in the reign of Adrian; but we have nothing very certain on this ſubject. Adrian, though attached much to paganiſm, and a great deſpiſer of all foreign religions, yet did not, as we know, publiſh any edicts, or decree any puniſhments, againſt the Chriſtians: on the contrary, from a report made to him of the hardſhips they ſuffered in ſome provinces, and from the apologies preſented to him in their defence, the emperor gave orders to treat them with greater mildneſs.

The reign of Adrian was, however, fatal to the church, from the misfortunes brought upon them

[a] The learned are not agreed in what year this perſecution began; the greateſt part ſuppoſe in the beginning of this century: It is nevertheleſs certain, that St. Ignatius did not ſuffer martyrdom till 116, as biſhop Lloyd has proved in his letter to P. Pagi, who places it in the year 117. See alſo Pearſon, in his poſthumous notes on St. Ignatius, p. 58.

[b] See the 3d volume of my Pagan Philoſophy.

by the impoſtor Barocheba [a], who having convinced the Jews of Paleſtine that he was the Meſſiah, perſuaded them to revolt, and put himſelf at their head: but God cauſed even this calamity to turn out to the advantage of the Chriſtians. The Jews having failed in their enterpriſe, were reduced to the laſt extremity, and obliged to leave the city of Ælia, which Adrian had built after the plan of the ancient Jeruſalem. To this city the Chriſtians were permitted to return; but, being ſenſible of how much conſequence it was to them not to be confounded with the Jews, they rejected all appearance and remains of Judaiſm, that they might no more be expoſed to this inconvenience.

Quadratus, biſhop of Athens, and Ariſtides, a philoſopher of the ſame city, preſented to the emperor ſome apologies for the faith; but theſe time has deſtroyed. It is ſaid alſo that Serenius Granianus, prefect of Aſia, repreſented, by letters to Adrian, the injuſtice of putting the Chriſtians to death, merely from common report, without formal accuſations and lawful proceedings: upon this, the emperor ſent a letter to Minutius Fundanus, the ſucceſſor of Serenius, in which he ordered, that no perſon ſhould be condemned, without having been firſt heard, and proved to be guilty.

Antoninus Pius, and ſucceſſor of Adrian, had never any deſign to prejudice the church. The ancients aſſure us, that under his reign ſhe enjoyed the moſt perfect peace. Notwithſtanding the enemies of the faith formed variety of plots [b], and

[a] This word ſignifies Son of the Star. The Jews, after having found out the impoſture, chang'd it into Barchozba, which ſignifies Son of Falſhood.

[b] The Abbé Longuerue, in a diſſertation on the life of Juſtin, has carefully examined all that can be known reſpecting the time and duration of the perſecution under Antoninus Pius. This may be found among his other diſſertations, publiſhed by Winckler.

raiſed

raiſed many grievous calumnies againſt the Chriſtians, as we ſee from Juſtin's apology to Antoninus, and the emperor's letter to the cities of Greece, to ſoften their treatment. They aſcribe to him, alſo, another letter directed to all Aſia; but the moſt able chronologiſts have proved this to belong to [a] Marcus Aurelius.

This emperor, though he had obtained the name of philoſopher, and was famous for many excellent qualities, raiſed perſecution againſt the Chriſtians: he was of a character the moſt mild and amiable, and had at firſt publiſhed many edicts favourable to the Chriſtians. However, the clamours of the provinces, and the unjuſt hatred that ſome of the governors had to the Chriſtians, expoſed them to much ill treatment, which the emperor, in the beginning of his reign, put a ſtop to, and greatly diſapproved. But he ſuffered himſelf to be led away by prejudice, and took a total diſlike to the Chriſtians, more particularly after they had been accuſed by the ſlaves in Gaul of the moſt deteſtable crimes. Marcus Aurelius, moved by theſe calumnies, which had not the leaſt appearance of truth, publiſhed an edict, by which it was ordered, that all who confeſſed themſelves to be Chriſtians ſhould ſuffer the moſt ſevere puniſhments; and this edict remained in force during the reſt of his life. Many of the faithful then obtained the crown of martyrdom; the chief of whom were Juſtin Martyr, Polycarp biſhop of Smyrna, Photin biſhop of Lyons, and with him many other Chriſtians of that city and of Vienne; of whoſe ſuffering and conſtancy we have long accounts in the letters which the churches wrote upon this occaſion, and which Euſebius has preſerved in his

[a] See Valois's notes on the Hiſtor. Eccleſ. of Euſebius, l. iv. and P. Pagi's, on the Critique of Baronius, in the year 152. n. 5. 6.

Hiſtory, lib. v. ch. 1. During theſe perſecutions, appeared the apologetical writings of Theophilus of Antioch, of Meliton of Sardis, of Apollinarius of Hierapolis, of Tatian, and of Athenagoras: ſome of them ſtill remain.

We muſt not here paſs over in ſilence a tradition which both ancients and moderns have equally reported, according to which, a ſurpriſing miracle, being obtained by the prayers of the Chriſtians, entirely gained them the good will of the emperor. Much has been wrote on this ſubject in the paſt and preceeding centuries: This is the account given of the mirace: In the war againſt the Marcomans, in the year 174, the emperor, ſhut up with his whole army in the defiles of the mountains, was in great danger of periſhing for want of water, when one of the legions of the army, compoſed entirely of Chriſtians, offered up prayers to the only true God (as the emperor and all his army confeſs) and procured the rain which the Romans had ſo ardently wiſhed for; and ſuch a terrible ſtorm of thunder and lightning fell ſo impetuouſly upon the enemy, at the ſame time, that they were put into the utmoſt confuſion, and retreated with great precipitation. Marcus Aurelius, ſtruck with this miracle, preſerved the memory of this great event, by giving the name of Thundering to the legion whoſe prayers had procured the rain and ſtorm. He afterwards wrote an account of it to the Roman ſenate, and ſtrongly recommended the Chriſtians to them. Without entering here into all the arguments for and againſt this account, it will be ſufficient to ſay, that, ſoon after this real or pretended deliverance, namely in the year 177, the emperor again ordered a very ſevere perſecution againſt the Chriſtians.

Under Commodus the Church recovered its tranquillity, and many perſons of birth and fortune embraced

embraced Chriſtianity. The civil wars, which were raiſed in the empire, during the reigns of Pertinax, of Didius Julianus, of Peſcennius Niger, of Clodius Albinus, and during the firſt years of Septimius Severus, did not allow them time to think of perſecuting the Chriſtians.

CENTURY III.

THE perſecutions in this century were more violent than ever; notwithſtanding which, Chriſtianity daily increaſed and proſpered. The throne, indeed, was from time to time filled with emperors, who were very well inclined to the doctrine of the Chriſtians, or who at leaſt openly favoured their cauſe. Such was Severus Alexander, who (as we have good reaſons to believe) had ſecretly embraced Chriſtianity, tho' upon Gnoſtic principles. There are ſome who number among the Chriſtians Julia Mammea, the mother of this prince; as likewiſe the emperor Philip of Arabia, However, without all controverſy, it is certain, that the number of the churches amazingly increaſed throughout the world, which became inſenſibly filled with Chriſtians.

The church government continued upon the ſame footing it was in the preceeding age, and its foundations became more firmly eſtabliſhed. The authority of the biſhops particularly gained ground: the number of the clergy were greatly increaſed in the more large and diſtinguiſhed places.

They immediately inſtituted the order of Readers, to which they added ſoon after, the other orders, which gave riſe to the diſtinction of ſuperior and inferior clergy. Theſe laſt orders were thoſe of Subdeacons, Acolythes, Exorciſts, and Door-

keepers. Theſe officers were at firſt only in ſome particular churches, but afterwards they were introduced into all, any ways conſiderable.

No law as yet ſubſiſted in the church, which impoſed celibacy on the clergy. There were, indeed, many fruitleſs attempts made for that purpoſe; they anſwered this end, that thoſe who voluntarily continued ſingle, were held by all in great veneration. Nothing then ſeemed more agreeable to the goſpel perfection, than to preſerve unſpotted the flower of virginity; it was but ſeldom, that any who had entered into holy orders, afterwards married; but thoſe who had been ſo before, remained with their wives without any ſcandal: At leaſt, the hiſtory of this time makes mention of many biſhops and prieſts who had wives and children. But they begun from this period to have women, whom they called Subintroductæ, to live with them without being connected with them by any other tye than that of friendſhip, as we are aſſured from thoſe who followed this cuſtom. Such was the great hatred, or even contempt, they had for the lawful connexion of man and wife.

Some new rites were now added to thoſe in uſe before. Baptiſm was preceded by [a] exorciſms, in order to free the perſon who was to be conſecrated, in the name of the Holy Trinity, from the power of impure ſpirits. After baptiſm, thoſe who had received the ſacrament were cloathed in white garments, which they wore for ſeven days. But the moſt remarkable abuſe was, that they admitted infants to the Holy Supper. The faithful of this century had commonly buildings appropriated ſolely for their worſhip, as Chriſtian and Pagan writers equally

[a] Exorciſm in baptiſm, was uſed among the Gnoſtics in the ſecond century, from whom it by degrees crept into the church.

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allow. Some of the learned [a] maintain, that they [b] offered incenſe to the divinity; but it is very difficult to eſtabliſh this aſſertion.

Publick ſcandals multiplied on all ſides, particularly from the apoſtates, who in great perſecutions denied their Saviour. The church then thought proper to add new regulations, which increaſed the ſeverity of its diſcipline. This was not, however, equally rigorous in all places, and in certain caſes they knew how to ſoften it. To the publick confeſſion of ſins, which the ſinner made in the face of the church, they now added another, upon account of the perſecution of Decius, which the offender was to make to the prieſt alone. Penitence was diſtinguiſhed at this time by thoſe who preſided in the church, into [c] four degrees. In the firſt, the penitents were to remain for a certain time without the door of the church. After that, they were admitted to the hearing the word of God. They were then allowed to join in certain prayers, but kneeling, while the reſt ſtood. The third degree allowed them to partake of the prayers of the faithful, ſtill remaining excluded from the Holy Communion. When they paſſed all theſe three degrees, they received the peace of the church, were admitted to the holy table, and reinſtated in all the privileges of the faithful.

[a] Among others, Biſhop Beverege in his Canon Apoſtolicus Vindicatus, l. xi. ch. 2. ſ. 5. p. 171. where he refers to his annotations on the third of the Apoſtolical Canons.

[b] Dodwell has refuted Beverege in a work, intituled, A Diſcourſe concerning the uſe of Incenſe in in Divine Offices. Printed at London, in 1711.

[c] Concerning theſe four degrees of penitence, conſult Simplicius Verinus, that is to ſay, Claude Saumaiſe, in his epiſtle to Juſtus Pacius, p. 113, and Matt. Larroque, in his Adverſaria Sacra, l. iii. ch. 5. See alſo Fred. Spanheim, in his Hiſt. Chriſt. ſec. iii. col. 735, 736.

There

There were in the Greek church, notwithſtanding the violence of the perſecutions, many divines who were the great lights and ornaments of the age. The moſt celebrated of whom were Hippolytus, biſhop of Porto, in Italy, or, as ſome ſay, metropolitan of Arabia; Gregory of Ceſarea, to whom they attributed thoſe miracles, which gave him the name of Thaumaturgus; Methodius, biſhop of Tyre, in Phœnicia; and Archelaus, biſhop of Caſcar in Meſopotamia, who particularly diſtinguiſhed himſelf by the diſpute he had with the Heretics. Some of the writings of all thoſe whom we have mentioned are ſtill extant; but the fame of theſe pious men was almoſt eclipſed by the celebrated Origen, who did ſo much honour to the ſchool of Alexandria, by the incredible number and great value of his works, though he made more noiſe during his life, and ſince his death, by ſome particular circumſtances which happened to him.

Among thoſe whoſe writings are loſt, but whoſe memory deſerve reſpect, we may number Julius the African, to whom chronology is much indebted; and Denys, of Alexandria, one of the moſt famous divines of his time. The apologiſts, then much wanted, were very numerous; the name of one i. e. [a] Macarius Magnes, would have been intirely forgot, had not ſome of his works been taken notice of by ſome learned men of our time.

The perſon, the moſt diſtinguiſhed in the Latin church, was without diſpute St. Cyprian, biſhop of the church of Carthage, and martyr, of whoſe piety, and other excellent qualities, we may judge from

a We principally refer to two works of Magnus Cruſius, the one printed at Leipſick, in 1728, under the title of Diſſertatio Epiſtolica ad Chriſtianum Wormium de ſcriptis quibuſdam integris hactenus ineditis; and the other at Gottingen, in 1737, namely, Notitia & Θεολογούμενα Macarii Magnetis.

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his writings. A biſhop of Rome, named Cornelius, was in great friendſhip with St. Cyprian, whoſe holy life, and pure doctrine ſerved greatly to edify the church. He had the glory of ſuffering martyrdom. Minutius Felix, a Roman advocate, wrote an extremely elegant work, in the form of a dialogue, in defence of Chriſtianity. Arnobius deſerves the ſame elogium, though we muſt own, that he was much happier in refuting the idolatry of the Gentiles, than in explaining or eſtabliſhing the true religion. This is a remark that may be applied to almoſt all the writers of the primitve church.

The doctrine believed and profeſſed in this century, was in the general conformable to that of the two preceding. If there was any difference, it was only in the manner or method of explaining the truths of religion, to which they applied with more care and art than they had done before. As there had aroſe ſome diſputes reſpecting the Trinity of perſons in the Deity, and the divinity of the Son, they thought it neceſſary to explain in a more diſtinct manner theſe myſteries; and in doing this, they borrowed variety of terms from the Pagan philoſophy; but the misfortune was, that they mixed theſe philoſophical notions with revealed truths; and made ſacred things the object of ſchool diſputations. Upon this account, the doctrines of Chriſt's divinity, and that of the Holy Spirit, were propoſed and treated of in a manner by no means exact, or agreeable to the analogy of faith.

From hence aroſe numbers of hereſies in this century; we ſhall firſt take notice of that branch of the Gnoſtics, of which Manes formed a particular ſect, and which prevailed greatly for a long time in Perſia, and throughout all the Eaſt. This Manes was a Perſian, of a family of the Magi, and inſtructed in all the learning of the Magi. He em-

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braced very early the Chriſtian Faith, and obtained the dignity of prieſt in his own country. But when they perceived he had the deſign of mixing the philoſophy and theology of the Magi his anceſtors, with the doctrine and precepts of Chriſt, and that the efforts they had made uſe of to hinder his perſiſting in that deſign were fruitleſs, he was excommunicated. This put him upon founding a new ſect. The ſteps he took for this purpoſe expoſed his life to various changes, and cauſed him at laſt to end it in torture. His ſect ſurvived him, and increaſed in a ſurprizing manner, and ſpread itſelf throughout the world.

The doctrine of Manes did not greatly differ in eſſential and fundamental points from that of the Gnoſtics. Both the one and the other took their principles and notions from the eaſtern ſchools, which they uſed and applied in expounding the articles of the Chriſtian Faith. Manes had imbibed the ſame opinions, but propoſed them after the manner of the ſchools of the Magi. He eſtabliſhed two principles, one of which was pure light, which he called God, the other a dark matter, the cauſe of all evil, and to this he gave a ſoul, or a principle of life. From the divinity, according to his notions, there proceeded two ſpirits, who had part in the divine nature and ſubſtance; but who were inferior to God the Son, who dwelt in the ſun and moon, and the Holy Spirit, who had air for his habitation. From the ſupreme God, there came, or emanated, the Eons, pure ſpirits, infinite in number, who did not truly partake of the divine nature, but who, with God at their head, formed the kingdom of light. Manes then ſaid, that there became a difference between the principle of light, and that of darkneſs, which occaſioned a mixture of a certain part of light with a certain part of darkneſs, the reſult of which was our viſible world.

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From this mixture, man was formed, compoſed of a pre-exiſtent ſpirit, and matter, or a body, that had been added to it, and which made his fate perfectly deplorable. He did, however, attribute to God, the creation of the world, and of man; and he added, that the Supreme Being, affected with a view of the miſeries of human creatures, ſent his ſon into the world with the appearance of a human body, who, by propoſing his doctrine to men, had reminded them of their heavenly origin, and had given them, with his precepts, an example of mortifying the fleſh, in order to raiſe the ſoul to a ſuperior region. This Hereſiarch placed the height of Chriſtian perfection in deſpiſing all pleaſure, in the contempt of all carnal gratifications, and in the leading an auſtere and religious life, by the means of which, his followers were to arrive at heaven. In order to gain greater authority, Manes wanted to paſs for the Apoſtle of Jeſus Chriſt, ſaying, that though he came the laſt into the world, he was the chief; he pretended to have frequent revelations, endeavouring to perſuade his diſciples, that he had been taken up into heaven, and that he had brought from thence the doctrine he taught them. He rejected intirely the Old Teſtament, and even the New he mixed and corrupted with his chimerical notions, and likewiſe added to it a goſpel of his own, and ſome apochryphal books [a].

In the beginning of this century, Noetus of Smyrna, a layman, ſpread at Epheſus an heretical doctrine, which was immediately refuted by Hippolytus. He taught that there was but one perſon in the divinity. About the middle of this age,

[a] All that concerns the hiſtory and tenets of Manes, may be found in Mr. Beauſobre's moſt incomparable hiſtory of Manicheiſm. I ſhall always reflect with pleaſure on the cloſe connexion I had with this learned man, during the latter part of his life, which he employed in the compoſition of this work.

this ſame hereſy was renewed by Sabellius, of Ptolemais; and as his name intirely effaced all heretics who were of the ſame opinion, ſo his doctrine, even to this day, is called Sabellianiſm. It conſiſted in denying all difference between the perſons in the divinity, in acknowledging one God, and one divine perſon, entirely deſtroying the divinity of the Son of God. Sabellius preceeded Paul of Samoſate, Photin, and the Socinians [a].

Paul of Samoſate made great noiſe. He was the biſhop of the church of Antioch, in Syria [b]. He was a proud and wicked man, whoſe life anſwered to his character. All the difference between his hereſy and that of Sabellius, conſiſted in that the one attacked the doctrine of the Trinity in general, the other aimed principally at ſetting aſide the divinity of Chriſt, teaching that he was only a mere man who had no exiſtence before his conception, and birth. Theſe erroneous tenets, as well as the wicked life of Paul, were condemned by two general councils held at Antioch, the firſt in the year 265; the ſecond in the years 269 and 270 [c]. The laſt of theſe depoſed him, and placed Domnus in his room.

To theſe hereſies were added many dreadful diſputes, which cauſed much trouble in the church.

[a] Mr. Beauſobre ſpeaks of Noetus, Vol. I. p. 153, in the notes, where he advances, contrary to the common opinion, that he died before the year 222. See Mr. Lardner's Credibility of the Goſpel Hiſtory, part II. vol. II. ch. 40.

[b] We refer our readers to a moſt excellent hiſtory of Sabellianiſm, by Chriſtian Wormius, printed at Franckfort in 1696. See alſo Lardner's hiſtory of Manicheiſm, in the above quoted work.

[c] Concerning the opinions of Paul, ſee the above-mentioned hiſtory of Wormius, as well as a Diſſertation of Jablonſki, printed at Franckfort in 1736, De genuina Samoſateni doctrina; and ſee P. Pagi, in the Critique of Baronius, in the year 271, § iv.

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The ſchiſm of the Novatians was the principal. This ſect took their names from their founders Novat and Novatian; the firſt a prieſt of the church of Carthage, the other of that of Rome. Novat, while he lived at Carthage, ſhewed great indulgence to thoſe who committed great crimes, and would, notwithſtanding the vehement oppoſitions of biſhop Cyprian, immediately receive them into the communion of the church, without any preceding pennance. Novatian ſupported the direct contrary at Rome, againſt Pope Cornelius. Novat, condemned at Carthage, and expelled his own church, came to Rome, met with Novatian, embraced his opinion, which he afterwards defended with as much warmth, as he had formerly done the contrary. Both theſe hereſiarchs were excommunicated at Rome, and formed ſeparate aſſemblies, and laid it down for a fundamental tenet, that the church of Chriſt ought to be pure and free from every ſtain; and that the ſinner who had once fallen into any offence, could not again become a member of it, though they did not refuſe him the hopes of eternal life. The ſect of the Novatians had a great number of followers, and laſted for ſome centuries. Novatian wrote a great many treatiſes, and may be numbered among the eccleſiaſtical writers of this century. There are ſome writings of his that have been, and even now are, attributed to ſome great perſons; the moſt part of them are loſt. This firſt difference produced another, which aroſe from the baptiſms of hereticks. Novatian re-baptiſed all thoſe who came into his church, though they before had been duly baptiſed. From hence a queſtion was ſtarted among the orthodox, whether heretics, upon their repentance, and reception into the church, ſhould not again be baptiſed.

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St. Cyprian[a], with the churches of Africa, ſupported the affirmative. Pope Stephen, at Rome, a proud prelate, was of the contrary opinion: the diſpute was carried on with much warmth on both ſides; and the biſhop of Rome did not ſhew, on this occaſion, either true charity, or the love of peace. The firſt general council of Nice alone could decide theſe diſputes.

We will now ſpeak of the perſecutions; and the ſame remark cannot fail always to preſent itſelf at the beginning of our hiſtory; that, inſtead of being the means of deſtroying Chriſtianity, they ſerved greatly to promote it. The aſhes of the Martyrs were the fruitful ſeed from which there continually ſprung new Chriſtians.

The emperor Septimius Severus, who at firſt ſhewed favourable diſpoſitions to the Chriſtians, made them endure, at the beginning of this century, a new perſecution, which is reckoned the ſixth. Bloody edicts were ſent throughout all the Roman empire, and the perſecution ended not but with the death of this prince. Among a great number of illuſtrious martyrs, who periſhed on this occaſion, the moſt diſtinguiſhed were Victor, biſhop of Rome,

[a] The letters that St. Cyprian, biſhop of Carthage, and Tertullian, biſhop of Cæſarea, wrote on this occaſion, are to be found in the Oxford edition of St. Cyprian's epiſtles. In the firſt are theſe ſtrong words of St. Cyprian to the biſhop of Rome: "Neque enim quiſquam noſtrum Epiſcopum ſe eſſe Epiſcoporum conſtituit, aut tyrannico terrore ad obſequendi neceſſitatem collegas ſuos adegit." The partizans of the court of Rome endeavoured to invalidate the authority of theſe epiſtles. A brother minor, named Raymond Miſorius, publiſhed at Venice in 8vo. in 1733, a work, entitled, "In duas celeberrimas epiſtolas Tertulliani & Cypriani diſputationes criticæ;" where he endeavours to prove that theſe epiſtles were forged by the Donatiſts, and publiſhed under the reſpective names of St. Cyprian and Tertullian; but Mr. Balch has entirely diſproved this aſſertion, in his Vindiciæ Epiſtolarum Cypriani & Tertulliani adverſus Stephani I Papæ decretum, printed at Jena, in 1738.

and Irenæus, biſhop of Lyons. After a great many years, Maximinus of Thrace perſecuted the Chriſtians, out of hatred merely to the memory of Alexander Severus: but this perſecution, which is called the ſeventh, did not either extend far or laſt long.

We come now to ſpeak of one which greatly exceeded in violence all the preceding perſecutions: it is that, cauſed by the terrible edicts of the emperor Decius, in the year 249. It begun with firſt killing or putting to torture ſome of the principal biſhops of the church: they then ſeized others, ſome of whom were thrown into dreadful priſons, or dragged to cruel torture, and by every means tempted to deny J. C. The greateſt part glorified God to the laſt breath. Some there were, overcome by the ſeverity of their ſufferings, and frighted by the dreadful apparatus of death, had the weakneſs to ſacrifice to the Pagan deities, at leaſt to throw incenſe on their altars, or to ſhamefully pretend they had performed theſe acts of idolatry. Theſe different orders of apoſtates have, in the writings of this period, the names of Sacrificati, Thurificati, and Libellatici.

The perſecution of Decius, which laſted for more than two years, gave riſe to the ſchiſm of Novatian, concerning which we have juſt ſpoken, which induced Paul [a] of Thebes to lay the firſt foundation for the Hermitical life, and Anthony, his countryman, that of the Monkiſh; both the one and the other prevailed firſt in Egypt. After the death of Decius, there was a ſhort perſecution raiſed by the emperors Gallus and Voluſianus, upon account of a publick plague, which made great devaſtation in the Ro-

[a] St. Jerome wrote the life of Paul, which may be found in the edition of his works publiſhed by the Benedictines, vol. iv. p. 1. col. 86. St. Athanaſius has left us a life of Anthony, which is inſerted in the Greek edition of this father's works, publiſhed by Monfaucon, vol. ii. p. 293. and in the Latin edition of Commelin, vol. ii. p. 445.

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man empire, and which, according to the cuſtom of the Heathens, was laid upon the Chriſtian church, ſhe being, in their opinions, the cauſe of all their publick calamities.

This tempeſt was ſcarcely over, before another dreadful ſtorm aroſe. This is the eighth perſecution[a], or, according to others, the ninth, under the emperor Valerian, who followed the evil counſels of ſome bitter enemies to Chriſtianity. The beginnings of this perſecution were moderate; but there ſoon followed an edict, which cauſed torrents of blood to be ſhed. The moſt celebrated martyrs were St. Cyprian, biſhop of Carthage, and Laurence, deacon of the church of Rome. About four years after, Valerian was taken by the Perſians, and Galerian not only revoked all the edicts, which had been iſſued out againſt the Chriſtians, but reſtored to them their churches. The emperor Aurelius, who ſucceeded, after having at firſt ſhewn ſome inclinations favourable to the Chriſtians, took a great diſlike to them, meditated a new perſecution, which would again have cauſed many innocent victims to have been ſacrificed, had not death prevented his fatal deſigns[b].

We cannot finiſh this century, without mentioning a work which does ſo much honour to it. This is that of Origen, in which he placed, in different columns, the Hebrew text of the Old Teſtament with the ancient Greek verſions. He gave to this work the names of Tetrapla, Hexapla, and Octupla. There was not any church-writer who equalled Origen in knowledge and underſtanding. But his diffuſive genius and unbounded love of allegory led him into many errors, both in theory and practice.

[a] See in Euſebius, lib. vii. ch. 11. an account of this perſecution, written by Dionyſius of Alexandria, who loſt by it all his fortune, and was condemned to baniſhment.

[b] Inter initia furoris ſui protinus extinctus, ſays Lactantius.

CENTURY IV.

THE divine wiſdom and goodneſs, intending to prove and purify the church before ſhe enjoyed the bleſſings of peace, at laſt prepared the æra of her deliverance and triumph over Paganiſm. This memorable event took place in the beginning of this century.

Conſtantine the Great, after his conqueſt of Maxentius in the year 312, became maſter of the Roman empire, and acknowledged [a] that it was to the Saviour only he was to attribute theſe glorious ſucceſſes. We muſt not omit mentioning a fact atteſted by the Prince himſelf; that, while he was at the head of the army, he ſaw in the ſky, then perfectly ſerene, the ſign of the croſs, with theſe words about it, "In hoc ſigno vinces"; *In this ſign thou ſhalt conquer*; and that afterwards he had the ſame viſion in a dream. Many learned men have taken upon them to deny, others to confirm, the truth of this fact, to whoſe diſcuſſions we ſhall refer. It is however certain, that the emperor, immediately after this viſion, whether real or pretended, publiſhed an edict, granting to the Chriſtians full liberty and ſecurity in the exerciſe of their religion; and a ſecond edict in the following year, given by Licinius and Conſtantine, confirmed the firſt. After that time, the emperor openly protected

[a] As Euſebius and other hiſtorians of thoſe times affirm. Conſtantine, deſirous to make this converſion publickly known, erected a triumphal arch, on which may be read to this day, "That he and his army, animated by divine inſtinct, had freed the ſtate from the oppreſſion of a tyrant." See Inſcrip. Antiq. of Gruter, p. 282. n. 2.

the Chriſtians; furniſhed them with means to eſtabliſh the exerciſe of their religion on the moſt ſolid foundations; and was the firſt of the maſters of the world who publickly profeſſed the faith of J. C. though he was not baptized till the cloſe of his life. The beginnings of this peace of the church, ſo long expected, and ſo ardently deſired, were not however free from ſome troubles, at firſt from Licinius, and afterwards from Julian[a], ſurnamed the Apoſtate. The cruelty of the former, but more particularly the artifices of the latter, expoſed her to new and greater dangers than any ſhe had eſſayed before. Even from the very boſom of the church aroſe enemies and perſecutors, from whom the defenders of the true faith ſuffered the moſt cruel treatment: But God put at laſt a final period to her ſufferings, and the goſpel compleatly triumphed under the happy reigns of Gratian and Theodoſius the Great, who entirely effected the deſtruction of Paganiſm.

The fate of the church, beyond the bounds of the Roman empire, was not ſo favourable. The barbarous Princes were almoſt all of them her perſecutors: however theſe cruel oppreſſions did not prevent the progreſs of truth. It happened about this time that whole nations embraced the goſpel. A little before the beginning of this century, Gregory, ſurnamed the Enlightner, converted Tiridates, king of Armenia, who at firſt perſecuted that faith he afterwards profeſſed[b], and his example was followed by his ſubjects. In Africa, the Ethiopians, who were called Abyſſinians, became converts; and in Aſia the Iberi, who were ſituated near the borders of the Euxine and Caſpian ſeas. The Goths even liſtened to the goſpel

[a] See his life written by the Abbé de la Blatterie.

[b] See the hiſtory of Armenia by Clement Galanus, lib. ii. We may add alſo the New memoirs of the miſſions of the Jeſuits, vol. iii. p. 68. But all that we have of the hiſtory of Armenia, abound with apparent fictions.

of Chriſt; but had the misfortune to be infected with Arianiſm.

The government of the church remained, as before, in the hand of the clergy, and particularly, under the authority of the biſhops; but when Conſtantine had made a public profeſſion of the Chriſtian faith, and had declared himſelf a member of the church, he took upon himſelf the power [a] of ordering every thing that regarded the exteriour part of the government of the church; and the rights he claimed were preſerved and extended by his ſucceſſors. Theſe claims had nothing in them that was prejudicial either to the rights of the clergy, or of the biſhops; on the contrary, nothing contributed more to the augmenting of their prerogatives, than living under the protection of the emperors. But the enlarging and confirming of the rights of the clergy, by laws civil and eccleſiaſtical, gave riſe to ambitious views, and the forming of chimerical pretenſions, which cauſed afterwards moſt fatal differences. The biſhops of the principal cities, particularly of Rome and Alexandria, became in a ſhort time poſſeſſed of ſuch power and riches, that their places were greedily ſought after, and procured often by indirect means, frequently even by violence and the force of arms: thoſe who gained them by theſe methods lived afterwards with the ſame pomp and luxury, that biſhops in future times have done. The biſhops of Conſtantinople exerted themſelves greatly, in the defence of their rights, againſt thoſe of the churches of Rome and Alexandria: they increaſed alſo the number of eccleſiaſtical dignities, and invented the names of Exarchs, Primats, Metropolitans, Archbiſhops, Archprieſts, Archdeacons, &c. which begun already to appear in the works of the writers of this period.

[a] A clear account of this may be found in Spanheim's Hiſt. Chriſt. Eccleſ. ſec. iv. col. 880.

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We ſaw in the laſt century, the riſe of the hermitical and monaſtic life: which made rapid progreſs at firſt in Egypt, and in Syria, and from thence ſpread throughout the Eaſt. The Hermits, after the example of Paul of Thebes, ſought for deſert places, and ſhut themſelves up in caves[a], where, giving way to melancholy ideas, they led the moſt auſtere life; nay, even the moſt contrary to reaſon and humanity. The [b] Cœnobites ſhunned alſo, in the beginning, the cities and the commerce of men, forming ſocieties in the country, or in places the moſt retired, where they lived in a very frugal and miſerable manner, following the rules of their order; but by little and little, the monaſteries [c] were removed from the country into the cities, and were, for ſome time, the ſchools of ſcience and religion, from whence came many learned and pious men, who were the greateſt ornaments of the church. The monaſtic life afterwards eſtabliſhed in the Weſt equally proſpered; but what they called ſince monaſtic vows, were utterly unknown at this time.

[a] Thoſe who deſire further information reſpecting theſe people, may conſult a work which is not much known, that of Palladius, entitled, Hiſtoria Lauſiaca. The learned John Albert Fabricius ſpeaks of different editions of this work, in the 9th vol. of his Biblioth. Græc. p. 3. &c. See alſo the Pratum Scriptuale of John Moſchus, of which he ſpeaks in the ſame volume of the Apophthegmata patrum, of an anonymous author, publiſhed by Cotelerius in his Monumenta Eccleſiæ Græcæ, vol. iii. p. 171. There is alſo the Paradiſus of another anonymous author, in the ſame Cotelerius, vol. iii. p. 171.

[b] See alſo the above mentioned authors.

[c] St. Pachomius was the firſt who built monaſteries, and his example was followed by all thoſe who embraced the Cœnobitical life. See Tillemont's memoirs, vol. vii. p. 176. St. Pachomius wrote the rules of his order in the Egyptian language; and St. Jerom tranſlated it into Latin. There were many editions of this work, which may be found with other monaſtic orders, publiſhed by Lucas Holſtenius. The Paris edition of this work, in 1663, is not genuine. Tho. Ittigius has taken notice of all theſe orders in his treatiſe of Bibliothecæ Patrum, p. 662. &c.

The great veneration and reſpect paid to this kind of life gave riſe to the notion, that it was neceſſary the clergy ſhould remain unmarried. At the council of Nice, there were ſome who would have abſolutely impoſed this yoke, if Paphnutius, biſhop of Egypt (although unmarried himſelf) had not alledged ſo many arguments in favour of marriage for the clergy, that they could not obtain their wiſhes. The Eccleſiaſtical Hiſtory of this time even makes mention of many reſpectable divines, who led a married life, and who left children. Pope Siricius, indeed, publiſhed a law, abſolutely forbidding marriage to the clergy. It has been renewed ſince, almoſt in the ſame words, by Pope Innocent[a]; but, was ſo far from being obſerved in the Weſt, that it appears they rather deſpiſed it. Anaſtaſius, the ſucceſſor of Siricius, was the ſon of a prieſt[b].

When the Chriſtian became the prevailing religion, Conſtantine, in concert with the biſhops, gave great ſplendour and majeſty to the publick worſhip. The miniſters of the church ſucceeding to the privileges, dignities, and [c] revenues of the Pagan prieſts, adopted and introduced [d] many ceremonies of their religion into the church, and by this means impoſed more on the people, and gained greater reſpect; it would be almoſt impoſſible to give an account of the changes and innovations in their worſhip. Not only every church, but every particular preacher, had a power of indulging almoſt every caprice of his own, ſo long as he continued to retain the eſſentials; of this we may judge

[a] See the hiſtory of the Popes, by Mr. Bower, vol. i. p. 346.

[b] Militiæ Dei natus in officiis. This is the epitaph of this Anaſtaſius in the Sylloge inſcriptionum antiquarum, p. 362, n. 1. This collection contains many more examples of the ſame kind.

[c] See Spanheim, cent. iv. col. 387.

[d] The learned are well acquainted with the work of Dr. Conyers Middleton, concerning the agreement between Popery and Paganiſm.

by

by many particular liturgies of the ancient church that are even now extant [a].

Baptiſm was, by an eſtabliſhed cuſtom, celebrated only on the eves of Eaſter and Whitſuntide; and this cuſtom continued for many centuries, though, in ſome places, they ſtill retained the ancient uſage of adminiſtring it during the interval between Eaſter and Whitſuntide. The Catechumens generally deferred their baptiſm till extreme old age, and often even to the very point of death. This ſacrament was adminiſtred in the porches of the churches, where they had fonts of a convenient ſize. There are examples in Africa, of prieſts baptizing the dead [b], and offering them the holy Euchariſt; but this practice was always cenſured. The writers of this time make mention of uncovering the elements at the holy ſupper [c], after they had been conſecrated; but ſpeak not a word of elevation, as it was intirely unknown in this century, but the word Maſs began to be introduced. The diſcipline of [d] ſecrecy was in practice, both with regard to the holy ſupper, as well as baptiſm; and it was not permitted to give the Catechumens a diſtinct explanation of theſe two ſacraments in the diſcourſes or ſermons they addreſſed to them.

To the feaſts already celebrated, they added that of the Theophany, which they at firſt commemorated on the 6th of January, and afterwards on the 25th of December. The obſervation of the faſts in the church was as yet free, and their times varied; but, inſtead of real faſting, they confined themſelves to particular food. At laſt, to increaſe the

a There is a very excellent work of Mr. David Clarkſon, intitled, A diſcourſe on the Liturgies, publiſhed in 8vo, at Rotterdam, in 1716.

b See the Codex Canonum Eccleſiæ Africanæ, Can. 18.

c In Greek ἀναδιξις or ὑποδιξις, in Latin *retectio*.

d Conſult Caſaubon, in his Exercit. adverſus Baronium, exerc. 16. n. 45. See Bingham, l. x. ch. 15.

decency

decency and dignity of the worſhip, they built magnificent churches, highly adorned within, ſometimes, though rarely, embelliſhed with images.

The true ornaments of the church, men illuſtrious for their learning and piety, were more numerous in this century, than in any other. To begin with the learned in the Eaſt; we may place at their head Euſebius, biſhop of Cæſarea, in Paleſtine; an excellent divine, and one whom we may look upon as the father of church hiſtory, and reſtorer of true chronology. There are ſome who, without any reaſon, look upon him as an Arian [a]. St. Athanaſius, the zealous defender of the doctrine of the Holy Trinity, deſerves the greateſt admiration, for his extenſive knowledge, particularly in divinity; as likewiſe does St. Baſil, the biſhop of Cæſarea in Cappadocia, ſurnamed juſtly the Great, and St. Cyril, Biſhop of Jeruſalem, famous for his Catecheſes, not to mention many others, whoſe names may be found in Mr. Dupin's catalogue. The two Gregories of Nyſſa, and Nazianzum, the latter the ancients call by way of excellence the Divine, were men celebrated for eloquence as well as learning, as was likewiſe St. John Chryſoſtom. St. Epiphanius's Hiſtory of hereſies has immortaliſed his name.

Among the Latin authors who deſerve applauſe, we muſt rank Firmicus Maternus, whom the learned eſteem for his work, entitled, On the errors of the Pagan religions, and Lactantius, the moſt eloquent man of his time. St. Hilary, biſhop of Poitiers, a zealous defender of orthodoxy, was a very learned divine. Optatum, biſhop of Milevis in Africa, has given us a

[a] Mr Godfrey Hernant has publiſhed the lives of ſome of the Fathers. They were printed at different times. In the life of Athanaſius, we have a very good account of Arianiſm, and ſome other prevailing hereſies of thoſe times. Theſe lives are written in a very uſeful and inſtructive manner.

very

very exact account of the Donatiſts. St. Ambroſe, biſhop of Milan, was ſo very ſevere an aſſertor of church diſcipline, that he made even Emperors themſelves ſubmit to it. We have a ridiculous and contemptible work, called a hiſtory of hereſies, by Philaſtrius of Breſcia. We muſt not forget likewiſe Ulphilas, though an Arian, yet deſerving great commendations for his [a] invention of the Gothic characters, and tranſlating the ſacred ſcriptures into the language of his country.

Theſe great men whom we have mentioned, with many others little inferior to them, took every means to preſerve the faith, in its primitive purity. But the defects that had ſprung up in the preceding ages increaſed in this; and many others, as is common, were added to them. Upon account of the different hereſies that aroſe, the fundamental articles of Chriſtianity were explained, with great learning and exactneſs, as we ſee in the works which we now have of the writers of this century. The eternal divinity of the Son was clearly proved, in anſwer to the notions of Arius, and Photinus; and the divine and eternal exiſtence of the Holy Spirit, as a diſtinct perſon, received as much evidence from thoſe who oppoſed the errors of Macedonius. Many divines have left us very full treatiſes on theſe ſubjects; but we receive the moſt information on theſe heads, from the acts of the councils of Nice and Conſtantinople.

The hereſy that moſt prevailed [b] in this century, had for its author Arius, a prieſt of

a Thoſe who are deſirous of knowing all that concerns the language and letters of the Goths, as well as the Gothick verſion of the four evangeliſts, may conſult a moſt excellent diſſertation of the celebrated Mr. Croze, put at the end of the Collection of the verſions of the Lord's Prayer, publiſhed by Mr. Chamberlayne, p. 196.

b See Mr. Tillemont's Memoirs &c. vol. vi. p. 339.

Alexandria,

Alexandria, who maintained, that, before the beginning of the world, the Son was created by the Father, out of nothing [a]; and that then the only true God became a Father, a quality which he had not before. He added, that the Holy Spirit was of a different nature from that of the Father and of the Son; and that he had been created by the Son. However, the diſputes during Arius's life turned principally on Chriſt's divinity. Alexander, biſhop of Alexandria, before whoſe eyes Arius had ſpread the venom of his doctrine, after having made many fruitleſs efforts [b] to bring him back to orthodoxy, at laſt excommunicated him; but as Arius had many powerful friends, this produced a ſchiſm in the church. Conſtantine the Great tried every means to remedy this evil; but, finding all ineffectual, he had recourſe to a general council, which was held in 325 [c] at Nice, in Bithynia, where, as it is reported, 318 biſhops aſſiſted, and the Emperor ſat as preſident. The fathers of the council paſſed many decrees concerning eccleſiaſtical diſcipline, and compoſed a creed, which confirmed the eternal divinity of the Son, and his conſubſtantiality with the Father. The hereſy of Arius was condemned, and himſelf and his whole party anathematiſed; to this puniſhment, the Emperor added that of exile [d]. Notwithſtanding theſe different ſentences, Arius, ſupported by his friend

a ἐξ οὐκ ὄντων.

b He ſent to Alexandria, Hoſius, biſhop of Corduba, with letters to Alexander and Arius; exhorting them to put an end to the controverſy.

c Mr. Beauſobre has made ſome very uſeful obſervations, on the number of the Fathers of the council of Nice, in Hiſt. Manic. vol. i. p. 529, &c. See alſo Renaudot, in his Hiſt. Patriarch. Alexan. p. 69, &c.

d The Pontiffs, agreed on the exile of the Arians., See the different opinions of the ancients and moderns; in the Life of St. Athanaſius, l. iii. ch. 10. Conſult Mr. Tillemont's Memoirs, vol. vi. p. 264

Priſcillian,

Priſcillian, gained the favour of Conſtantine, and was recalled from exile. The opinions of the Emperor, changed ſo much towards the end of his life, that, if he did not embrace the doctrine, he openly protected the cauſe of the Arians, and put great difficulties in the way of the orthodox, and their great ſupport St. Athanaſius. Conſtantius [a], the ſon and ſucceſſor of Conſtantine, went ſtill further, and brought very conſiderable troubles upon the true church, and its moſt worthy paſtors. Valens, after his conqueſt of the Eaſt, increaſed thoſe calamities. Almoſt all the churches either by death or by exile, loſt their faithful guides; and had their places filled by the Emperor with Arian teachers, ſo that there were very few biſhops who profeſſed the truth. In general, the Emperor took every occaſion to ſhew his hatred and vent his fury upon the orthodox; ſo that the perſecutions the church ſuffered upon this account, were not inferior to thoſe brought upon it by the Pagans. But the unfortunate death of this prince, and the happy reign of Theodoſius the Great, which immediately followed, delivered the church from the poiſon of Arianiſm, reſtored her tranquillity, and re-eſtabliſhed her in her ancient ſplendour.

The Arians, who had thus cruelly deſtroyed the church, were themſelves greatly divided and ſplit into different factions. Arius, as we have ſeen, placed the Son of God in the mere rank of creatures, as being, before the beginning of the world, produced out of nothing by the Father. Thoſe of his diſciples who perſevered in his opinion, taught that the Son differed from the Father with regard to his eſſence, that he is ανομοιος, or of an eſſence

a The Emperor Julian reproached his predeceſſor Conſtantius, with the cruelty with which he treated thoſe who profeſſed the ſame faith with himſelf. See the 52d epiſtle to the Borronians; in the works of Julian, p. 435.

totally

totally different. The principal ſupporters of this ſect after Arius, were Aetius, and Eunomius; their diſciples took the names of Aetians, and Eunomians; or they were called, from the doctrine they profeſſed, Anomians, or pure Arians. Their number was not very great, and it continually decreaſed. Eccleſiaſtical hiſtory mentions others who were called Semiarians, whoſe opinions were that the Son was of a like eſſence with the Father, ὁμοιουσιος; though they would not agree with the orthodox, that he was of the ſame eſſence, ὁμοουσιος. Theſe Semiarians condemned the tenets of the Arians, as much as they did thoſe of the orthodox; and ſince the council of Nice, their party greatly prevailed, both from the number and credit of their adherents [a]. There were many who called themſelves Arians, not from an approbation of Arian principles; but in order to gain the Emperor's favour, and they might not improperly be called political Arians. We may eaſily mention many other ſects; but we muſt remark upon this occaſion, that many learned men who had very ſound notions reſpecting Chriſt's divinity; but who refuſed to ſubſcribe to the novel terms introduced into theology, were frequently ranked in the number of Arians [b].

Among the greateſt diſturbers of the peace of the church, next to Arius, we may place Photinus, biſhop of Smyrna, who following the ſteps of Sabellius, and Paul of Samoſatum, preſumed openly to avow and ſupport, that there was but one perſon in the divinity; and that Jeſus, the ſon of Mary, is

a Thoſe who deſire to know more on this ſubject, may conſult Hernant's liſe of Athanaſius, l. vii. ch. 10, Tillemont's Memoirs vol. vi. 410. and ſee alſo Spanheim, cent. 7. col. 888. and Lardner, part ii. vol. iv. l. 1. ch. 69.

b A learned Benedictine of St. Maur, Don Prudentius Moran, has thrown much light on this ſubject, in a diſſertation printed at Paris, in 1722, in 8vo, and reprinted in the Biblioth. Hær. of Mr. Vogt, vol. ii. Paris, p. 115.

a ſimple

a ſimple man, in whom the godhead dwelt in the ſame manner as it had done in the prophets. Upon this account, the name of Homuncionites was given to his followers. Photinus[a] himſelf was condemned by the Catholics in many ſucceſſive councils: and in 351, was deprived of his biſhoprick[b], by the ſynod held at Smyrna. Another biſhop, Apollinarius of Laodicea, propagated a very conſiderable error reſpecting Chriſt's perſon; teaching, that it was compoſed of a union of the true divinity and a human body, endowed with a ſenſitive ſoul, but deprived of the reaſonable one, the divinity ſupplying its place. He added, that the human body, united to the divine ſpirit, formed in Jeſus Chriſt one entire divine nature; ſo we may juſtly look upon him as the father of thoſe heretics, who, under the name of Monophyſites, cauſed much trouble to the church. They make Apollinarius the author of many other particular notions[c]; but they are not ſufficiently proved or explained.

Afterwards Macedonius, who was for ſome time biſhop of Conſtantinople, denied the divinity of the ſpirit; whom he regarded as a created ſpirit only appointed to wait upon the Son. To condemn this hereſy, a ſecond general council was aſſembled at Conſtantinople in 381; and the fathers took occaſion to add a ſentence to the Nicene creed,

[a] The hiſtory of Photinus was written by Mr. Ittigius, and may be found in the collection which this divine has intitled, Heptas diſſertation. n. 6. There are ſome difficulties reſpecting Photinus, which Mr. Larroque undertakes to reſolve in a diſſertation printed at Geneva, in 1670; de Photino Hæretico, ejuſque multiplici condemnatione. See alſo P. Pagi, in his Critique on Baronius, to the year 344.

[b] We have a hiſtory of Apollinarius, and his hereſy, by Mr. James Baſnage, printed at Utrecht in 1687; and may be found in Mr. Vogt, Biblioth. Hiſt, Hæreſ. Vol. I. Taſc. 1. who mentions other authors who have treated on this ſubject.

[c] Conſult this work likewiſe for an account of Macedonius, and the authors who have taken notice of his hiſtory.

confirming

confirming the true and eternal divinity of the Holy Spirit; they likewiſe paſſed many laws for the government and diſcipline of the church. The ſixth council, which gave to the biſhop of Conſtantinople the ſecond rank, and granted to the biſhop of Rome the firſt, furniſhed ample matter for diſpute.

We muſt not forget to mention Marcellus, biſhop of Ancyra, whilſt we are ſpeaking of thoſe who altered the true ſcripture doctrine concerning the perſon of Jeſus Chriſt; but we have not a very clear and exact account what his opinion was [a]. It is certain that, in the council of Nice, he ſtrongly and ſucceſsfully proved the divinity of Jeſus Chriſt againſt the Arians. He ſupported the ſame cauſe with the like zeal in many other councils, and alſo in his writings. He took the part of Athanaſius againſt his implacable enemies the Arians, to whom for that reaſon he became as odious as he was dear to the Catholics. The former held at Conſtantinople in 336 an aſſembly of their faction, and condemned and depoſed him. After that time, the whole life of Marcellus was full of troubles and perplexities. He continued to attack the Arians, and in particular the ſophiſt Aſterius, who was among the moſt zealous defenders of their doctrine; and againſt whom Marcellus wrote a particular treatiſe. He by theſe things greatly increaſed the hatred and violence of the Arians, and rendered himſelf ſuſpected by the orthodox; who thought that in ſhunning one error, he had fallen into another; and reproached him with the doctrine of Sabellius, or that of Photinus. But on this ſubject we cannot procure ſufficient light to ſpeak with certainty.

[a] We have a good account of Marcellus, in the life of Athanaſius; and the memoirs of Mr. Tillemont. Dom. Bernard Montfaucon, has a diſſertation De Cauſa Marcelli Ancyrani, which he has inſerted in the ſecond volume of the Nova Collectio Patrum Græcorum, and which Mr. Vogt has reprinted in his Biblioth. Vol. I. Taſc. 2.

Priſcillian

Priſcillian, biſhop of Avila, in Spain, was the introducer of a new hereſy called after his own name [a]. He, if we may credit the teſtimony of the ancients, revived the reveries of the Gnoſtics; ſpread them in Spain, in the ſecond century; and added to them ſome particular notions of his own. As ſoon as Priſcillian began to propagate his heretical tenets, the clergy and biſhops of Spain, condemned him; and he was baniſhed the kingdom. His cauſe was, however, carried before different tribunals, the judges of which were ſometimes favourable, and often otherwiſe. At laſt, the tyrant Maximinus, excited by ſome biſhops upon account of his hereſy, condemned him to death, an example unknown before; and which was univerſally condemned by all the wiſe and judicious perſons of that time. This hereſy ſpread on all ſides, and for many ages cauſed much trouble in the church.

We muſt not forget to mention in the catalogue of heretics the Meſſalians [b], who appeared in Meſopotamia, about the year 361. The Greeks called them Euchites, or Prians; and the name of Meſſalians, in Syriac, has the ſame ſignification. They aimed at a very high degree of perfection, which they made to conſiſt in the contemplation of God, at which they were to arrive by continually re-

[a] Among the ancients, Sulpicius Severus has wrote the longeſt account of the hiſtory of Priſcillian. A learned Hollander, named Simon de Uries, printed at Utrecht, in 1745, in 4to. a work, intituled, Diſſertatio critica de Priſcillianiſtis, eorumque, fatis, doctrinis, & moribus. The letter of Leo the Great, to Turibius; which makes the n. 15 of the edition of P. Queſnel, gives us a very good account of Priſcillianiſm.

[b] See the Panoplion of Euthymius Zigabenus, Tit. 26, and the ſame author's treatiſe, intituled, Victoria & Triumphus de ſecta Ameſſalianorum; which Tollius has inſerted in his Inſignia Itinerarii Italici, p. 106, &c. Conſult alſo Harmenopulus, n. 18, p. 527, in his treatiſe De Sectis, and the Memoirs of Tillemont, and Aſſeman, in his Biblioth. Orient. Vol. I. p. 128.

peating prayers, and eſpecially the Lord's Prayer. Hereupon they ſhunned not only the ſociety of other men, but renounced all the exterior part of religion, the uſage of the Sacraments, and the faſts; dwelt with their wives and children in the woods, and foreſts; that they might wait ſolely and continually on prayer [a]. They boaſted likewiſe of having perpetual revelations and viſions, and theſe they expected particularly in the night. Theſe people were very troubleſome to the church; and to their firſt errors, they ſoon added many others, which were much of the ſame nature with the extravagances of the Manichees. There was no great difference between the hereſy of the Meſſalians and that of Audius, or [b] Andacus, a Syrian; who affecting a moſt eminent ſanctity and a ſuperiour degree of perfection, imitated the cuſtoms of the Encratites; and ſeparated himſelf entirely from the communion of the church, becauſe ſhe preſerved in her boſom known ſinners. As he was a vulgar and illiterate man, he advanced, that God had a real body, made as ours, which gave his diſciples the name of Anthropomorphites. They penetrated from Syria, into Egypt; and gave much unneaſineſs to the biſhop of Alexandria, about the end of this century. They make Andacus, the author of many other errors; which we ſhall forbear to mention. They add, that he took great pains in the converſion of the Goths, or Scythians; in which he was very ſucceſsful.

If we paſs on from the hereſies to the diviſions, we ſhall find the ſchiſm of the Donatiſts [c] the moſt

a This at leaſt is what Harmenopulus attributes to the moſt perfect, p. 572.

b The ancient writers who have mentioned Andacus, are enurated by Mr. Tillemont, Vol. VI. p. 691. See alſo Lardner, Part 2. Vol. IV. l. i. ch. 80.

c Many writers have given us a hiſtory of the Donatiſts. Th: principal are Witſius, J. Higius, Hiſticus, Leydeckher, Car

prejudicial

prejudicial to the peace of the church. They took their name from Donatus, biſhop of Caſæ Nigræ, a city of Numidia. The beginning of this diſpute did not ſeem to threaten any fatal conſequences; though the church of Africa ſuffered from it very great hurt, and more than a century elapſed before the wound was healed. This was the cauſe. Menſurius[a], biſhop of Carthage, died in the year 311. Cecilian was lawfully elected his ſucceſſor. Donatus, to whom this election was diſagreeable, aſſociated himſelf with others of the ſame character with himſelf; and this faction advanced that Cecilian, had been ordained by the Traditors, for ſo they called all thoſe who, during the violence of Dioclesian's perſecution, had delivered the ſacred ſcriptures to the judges to be burnt. The adverſaries of this new biſhop concluded from hence, that he himſelf was upon that account guilty of the ſame fault with them; that his ordination was unlawful, and that he had no right to exerciſe the duties of his charge. Thereupon they aſſembled a council in which Cecilian was condemned. Felix, biſhop of Aptunges, who had ordained him, and all their adherents, were alſo condemned; after which, Cecilian was deprived of his biſhoprick, and Majorinus put in his place; upon that account, the church of Carthage ſeparated herſelf from all the other Catholic churches in Africa. But neither Felix, nor any of his party, could be convicted of the crime the Donatiſts accuſed them of, nay, on the contrary, it was notoriouſly evident that many of their accuſers were themſelves culpaple in that reſpect; yet, notwithſtanding the

dinal Noris, Thomas Long, &c. Conſult Tillemont, who, in the beginning of the 6th Vol. of his Memoirs, ſpeaks of him with his uſual exactneſs.

[a] There had been, indeed, in the life-time of Menſurius, ſome preludes to a ſchiſm; which immediately broke out upon his death, as we ſee in Tillemont.

party of Menſurinus and Donatus conſiderably increaſed in Africa; and hence it was that in many cities there were two congregations, and two biſhops, the one Catholic, the other Donatiſt; and conſequently an oppoſition that might almoſt be called a war. The Emperor Conſtantine, being informed of the proceedings of the Donatiſts, aſſembled many councils againſt them at Rome, Arles, and Milan, in which theſe ſchiſmatics were always condemned. But they were not ſhaken by theſe condemnations; but continued equally inflexible and unmoved either by mild treatment, or by the ſevere edicts which they publiſhed againſt them. This obſtinacy at length changed into fury, and it became difficult, even at the end of the century, to apply a remedy to theſe evils.

There were many other diviſions, which in many places deſtroyed the peace of the church; but they were not near ſo conſiderable as thoſe we have mentioned. The ſchiſm of the Meletians in Egypt was one. Meletius, biſhop of Lycopolis, in Thebais, was depoſed upon account of ſome diſpute he had with Peter, biſhop of Alexandria; upon which he freed himſelf from all church juriſdiction, and claimed a right of ordaining prieſts contrary to the tenour of the eccleſiaſtical laws prevailing in Egypt. He formed a party, which was joined after the council of Nice by the Arians, and became very troubleſome. They got the ſurname of Euſtathians, from one of their chiefs, Euſtathius, and not Sebaſtus, as ſome pretend. He was a man otherwiſe unknown, a kind of fanatic, who had been in Paphlagonia, Pontus, and the neighbouring countries about the year 370. He founded a particular ſect, forbidding his followers to marry, and to eat fleſh; from hence many have believed that he came from the ancient Encratites, to the precepts of whom the Euſtathians added many

others

others of their own. All theſe opinions were condemned in a council ſummoned for that purpoſe at Gangres.

Lucifer, biſhop of Cagliari in Sardinia, an indefatigable defender of orthodoxy, but of a very untractable and furious temper, cauſed, from his great warmth, many particular and unneceſſary diviſions on the affair of the Arians. Equally averſe to Arians and Semi-arians, he excluded without mercy from church communion, all thoſe who had the leaſt connexion with Arian biſhops. Upon this he became the chief of a ſect, and thoſe who came into his opinion were after his death called Luciferians. There were then alſo Aerians, who, with their maſter Aerius, denied all ſuperiority of biſhops over prieſts; and who diſapproved divers other real abuſes, which had by ſtealth crept into the church. Jovinian, againſt whom St. Jerom wrote with much bitterneſs, appears to have been in the ſame ſentiments, for which Pope Siricius iſſued out againſt him divers anathemas; and the Emperor Honorius, inflicted on him many civil, and even corporal puniſhments; we do not know whether his ſect ſurvived him.

This century was witneſs to ſome very warm diſputes reſpecting the doctrine of Origen, which many endeavoured to render odious; and likewiſe to ſeveral upon account of St. John Chryſoſtom, who poſſeſſed, about the end of this century, the ſee of Conſtantinople, and whoſe exemplary life and great fame drew upon him the jealouſy of the envious; who took every method to hurt him and diſpoſſeſs him of his biſhoprick. All theſe quarrels cauſed many grievous troubles, which laſted for the two following centuries, in the hiſtory of which we ſhall have occaſion again to ſpeak of them.

Though we are now come to the end of the hiſtory of the century which was witneſs to the triumph of Chriſtianity over Paganiſm, yet however in this century ſhe underwent a laſt aſſault, more violent than all, under Diocletian, who at the beginning of this age poſſeſſed the imperial throne. This was called the tenth perſecution, the Emperor was principally induced to begin it by the ſuggeſtions of his collegue Galerius Maximianus. The edicts that commanded this perſecution were dated the [a] 23d of February, from a city of Nicomedia in Bithynia, where Diocletian then was; upon this account the church of that city experienced the firſt trial. They granted no indulgences to any, but to thoſe who caſt the ſacred ſcriptures into the flames; and to whom they gave the name of Traditors, as we before obſerved. This perſecution was greatly heightened by a cruel charge of Galerius; who accuſed the innocent Chriſtians of a fire, which had reduced to aſhes a part of the imperial palace. They then came to the laſt extremities; there was no ſpecies of cruelty, or kind of torment, which they did not invent and put in practice, to exterminate Chriſtianity, This calamity ſpread itſelf through all the provinces of the Roman Empire, in which an incredible number of Chriſtians loſt their lives; it was only in Great Britain, and in Gaul, that they eſcaped, at leaſt in great part, this diſaſter; they having the happineſs to be under the government of Conſtantius Chlorus. The perſecution ended at the death of Galerius Maximinus, which happened in the year 311. His death was brought on by a diſorder which was extremely painful, and obliged the tyrant to enter

[a] This was on the day of the feaſt of Terminales, which made Lactantius ſay, ut quaſi terminos imponeretur huic religioni, Cap. xii. of his treatiſe De mortibus perſecutorum.

a little

a little into himſelf, to acknowledge the juſtice of God's judgments, and to recommend himſelf to the prayers of the Chriſtians. After this terrible trial from the unſhaken conſtancy of her members, the church found her numbers increaſe, and her glory greatly augment [a].

The Chriſtians now enjoyed the peace Conſtantine procured for them, when Licinius cauſed her to ſuffer another perſecution contrary to the faith of the edicts, he had before publiſhed in their favour. He gave much trouble to the churches of Bithynia, who were under his authority; and he might properly be numbered among the greateſt enemies of the church. But Conſtantine ſoon after deprived him of a power to hurt the Chriſtians, by taking away his government, and at laſt his life, in the year 325.

All that Conſtantine, and his ſons had done, for the extending and confirming the reign of Chriſt, was in danger of being totally deſtroyed by Julian; who ſucceeded to the Empire. He was ſurnamed the Apoſtate [b], for his deſerting Chriſti-

[a] Parietes, qui reſtitui poterant, dirui paſſus eſt; verum autem Dei Templum, quod eſt in hominibus, incolume ſervavit. Theſe are the words of Lactantius. What Sulpicius Severus ſays, on this ſubject is as true as it is well expreſſed: Diocletiano et Maximiano imperantibus, acerbiſſima perſecutio exorta, quæ per decem continuos annos plebem Dei depopulata eſt; qua tempeſtate, omnis fere ſacro martyrum amore orbis infectus eſt. Quippe certatim glorioſa in certamina ruebatur, multoque avidius tum martyria glorioſis mortibus quærebantur, quam nunc. Epiſcopatus pravis ambitionibus appetuntur. Nullis unquam magis bellis mundus exhauſtus eſt; neque majore unquam triumpho vicimus, quam cum decem annorum ſtragibus vinci non potuimus.

[b] Some learned men have advanced, that Julian did not deſerve this title of Apoſtate. See their reaſons in the Diſſertations hiſtor. ſur divers ſujets, which Mr. Croze publiſhed at Rotterdam, in 1707. p. 76. &c. There is a life of Julian publiſhed by M. Deſvoeux, and printed at Dublin, in 1730, under the title of The life and character of Julian the Apoſtate, in ſeven diſſertations. This is a work well eſteemed.

anity, and returning to Paganiſm. This Prince, endowed in other reſpects with great qualities, was more capable than any of the former Emperors had been, of ruining the church, if any human force could have accompliſhed ſuch an undertaking. The artifices he uſed inſtead of violence, the inutility of which the former perſecutions had fully proved, were likely to effect his purpoſe. He pretended to be a great enemy to all rigorous methods, and particularly to the ſhedding of blood; but he took every means he poſſibly could, to turn the Chriſtians from their faith; depriving them of all the conſiderable advantages of ſociety, and the neceſſary means to live in an honeſt and comfortable manner. And it alſo happened more than once in his reign, that innocent Chriſtians were put to death. One of his ſtratagems againſt Chriſtianity was the rebuilding the city and temple of Jeruſalem [a], and re-eſtabliſhing the Jews in their ancient ſplendour; but he could not ſucceed, God himſelf intervening, and rendering all his attempts ineffectual. The Chriſtians could not help being greatly alarmed at the ardour with which Julian carried on the execution of his projects; when, in the moment they leaſt expected it, Providence put a period to this trial, by permitting Julian to periſh, in the war he waged againſt the Parthians.

The Perſian church, which had as yet been extremely flouriſhing, and enjoyed the moſt profound peace, was cruelly afflicted under the reigns of Sapor, Iſdigerdes, and Varanus, remarkable perſecutors, whoſe edicts condemned numbers of Chriſ-

[a] The writer who has moſt ably and ſucceſsfully defended the truth of this miracle, which prevented Julian from building the temple of Jeruſalem, is Dr. Warburton, the preſent Biſhop of Glouceſter, in a work, intitled, Julian, or a diſcourſe concerning the earthquake and fiery eruption which defeated that Emperor's attempt to rebuild the temple at Jeruſalem. This work has been tranſlated into French and German.

tians

tians to death; all of whom ſignaliſed their faith, by ſuffering with the greateſt conſtancy a glorious martyrdom. The motive that appears to have influenced the kings of Perſia to have purſued this conduct, was the fear, leſt the numbers of Chriſtians diſperſed throughout their vaſt kingdom, and who were very powerful in the neighbouring provinces of the Roman empire, ſhould take part with the Romans, againſt whom they were then at war, as the emperors themſelves had embraced Chriſtianity. They endeavoured to force them to return to the ancient religion of the Perſians, as that was the only one profeſſed in the whole kingdom. Theſe perſecutions laſted a long time, and put a period to the lives of many thouſands of the faithful [a].

Such was the fourth century. The church now certainly enjoyed more happineſs, than ſhe had ever yet done, if we regard the exterior part only, the ſplendor and pomp; but her purity daily decreaſed: the heat of the diſputes, and the attachment to Pagan ceremonies, cauſed great evils, or at leaſt paved the way for them. Images began to be introduced into the churches, though this cuſtom was condemned by all truly pious perſons, as the decrees of the council of Elvira, and the known action of St. Epiphanius fully prove to us. They multiplied the honours paid to the memory of the ſaints; they buſied themſelves in ſearching for and preſerving their relicks; and ſoon after, from the declamations of their orators and the licences of their prieſts, they were perſuaded to invoke them. The

[a] Many Greek authors have left us hiſtories of theſe perſecutions; an exact liſt of which may be found in the life of Athanaſius, lib. v. c. 26. The Eaſtern, and particularly the Syrian, writers have ſince furniſhed us with new accounts, which may be found in Mr. Aſſemann's Biblioth. Orientale, vol. iii. part 2. fol. 53, &c.

celibacy

celibacy of the clergy began to be in great eſteem, as we have already had occaſion to remark. In a word, the riches and honours which the church obtained from the liberality of the emperors, brought in their train pride, ambition, avarice, and the moſt ſhameful intrigues.

CEN-

CENTURY V.

AT the beginning of this century, the Roman empire was in a moſt deplorable condition; having been divided, and, as it were, torn into two parts. It was likewiſe, about the ſame time, a prey to a number of barbarous nations; the Goths, the Heruli, the Vandals, the Suevi, the Bourgundians, the Franks, and the Anglo-Saxons. The church ſuffered greatly during theſe public calamities: hiſtory likewiſe informs us, that, in ſome of the provinces, then under the dominion of the Romans, ſhameful idolatry and other groſs hereſies greatly prevailed; ſo that the true religion was for a time ſo diſguiſed, as ſcarcely to be known; but, to make up in ſome meaſure for theſe misfortunes, ſome barbarous nations, that is to ſay, thoſe countries which were beyond the frontiers of the Roman empire, came into the communion of the Chriſtian church. Some of the people who inhabited the borders of the Red Sea, ſuch as the Axumites [a] in Africa, and the Homerites [b] over againſt Arabia Felix, received the goſpel for the firſt time; and others again embraced that faith which

[a] I have already ſpoke of them in the preceding century, under the name of Abyſſinians; but the converſions of the Axumites, who are likewiſe Abyſſinians, belong more properly to this century.

[b] This nation was likewiſe before mentioned, in the hiſtory of the 4th century.

had

had been once preached amongſt them, but of which they long ſince loſt all knowledge. The ſame thing may be ſaid of the Iriſh in Europe[a], and their apoſtle St. Patrick[b], whoſe zeal was attended with very happy effects in that Iſland. In France, the Bourgundians indeed became Chriſtians; but it was through the miniſtry of the Arians, whoſe errors they at firſt adopted, and afterwards renounced. Towards the end of this century, the Franks, under the guidance of their king Clovis[c], forſook paganiſm, to embrace the goſpel diſpenſation. The converſion of Clovis, which happened in 496, was one of the principal events of that century.

The biſhops, who had the chief authority in church affairs, loſt daily, more and more, all ſentiments of true piety and ancient ſimplicity, though there always remained ſome amongſt them who performed their duty with dignity and ſucceſs; but in reading attentively the hiſtory of this century, we ſhall have the ſorrow to ſee moſt of the ſuperior clergy given up to the moſt ſhameful ambition, inſupportable pride, and inordinate love of power. Thoſe in particular who filled the firſt places were ſo entirely taken up with the deſire of enlarging their rights and prerogatives, that they thought little of the intereſts of the church, or the ſalvation of thoſe ſouls committed to their charge. The pretenſions of the biſhops of Rome daily increaſed. We find them frequently mentioned in the laws of the emperors, and in the canons of the councils. At length the popes carried their arrogance to the greateſt height, and uſed every means to obtain an

[a] See chap. 16 and 17 of Uſher's Britannicarum Eccleſiarum Antiquitates.

[b] James Waræus, a learned man, printed at London, in 1656, in 8vo. ſome writings, ſuppoſed to be St. Patrick's.

[c] See P. Pagi, on the year 499.

unlimited

unlimited power over the univerſal church, in which deſign they were ſtrongly oppoſed by many pious and ſenſible perſons.

The titles of exarchs, primates, metropolitans, and archbiſhops, firſt known in the laſt century, were now become common, and ambitiouſly affected by thoſe to whom they were reputed to belong. The original of theſe denominations came from Conſtantine the Great [a]; who, to keep up a form in the church, made the biſhops ſubordinate one to the other, according to the cuſtom of civil government, ſuch as it was eſtabliſhed in all the provinces of the Roman empire; ſo that by degrees, thoſe who wiſhed to honour or flatter the biſhops, gave them ſuch titles of the civil magiſtracy, as anſwered to the employments they had in the church. At length the biſhops took them up themſelves, pretending they belonged to them, and maintained their rights with great warmth.

To theſe titles was added that of Patriarchs, which the Montaniſts introduced in the ſecond century, in their particular churches, and which was given to the principal biſhops in the Catholic church, but with ſome difference in the ſenſe affixed to it. In time it became an eſtabliſhed cuſtom throughout the Roman empire, and that title was given to the biſhops of Rome, Conſtantinople, and Antioch, who with it enjoyed all the prerogatives and authority that dignity was ſuppoſed to confer. The ſame title was given to the biſhop of Jeruſalem, who had

[a] This matter is fully diſcuſs'd in M. Du Pin's firſt Diſſertation on the ancient Church diſcipline, 6, 7, 8. Sur l'ancienne diſcipline de l'Egliſe hiſtoire civile de Royaume de Naples per Giannone, lib. ii. ch. 8. ought likewiſe to be conſulted. Theſe cuſtoms were however in uſe in the primitive church before Conſtantine, as Beverege obſerves in his Canon Apoſtolicus vindicatus, book ii. chap. 2. but they regarded high titles as contrary to the ſpirit of the goſpel, and the expreſs declaration of our Saviour. Luke xxii. 25. 26.

likewiſe many other privileges belonging to the ſee he poſſeſſed. The Vandal Arians in Africa, and the Neſtorians in the kingdom of Perſia, had alſo their patriarchs.

The number of Hermits and Monks increaſed daily: the cloiſters, both for men and women, became ſo numerous (from the many idle people reſorting to them from a principle of indolence), that the emperors [a] thought fit to publiſh edicts to ſuppreſs the abuſe of them [b]. Notwithſtanding this, the people in general held the monaſtic life in great veneration, regarding it as the only ſure road to the attainment of true Chriſtian perfection: but however we muſt add, that, in many of the convents, the ſtudy of the ſacred writings was cloſely and very ſucceſsfully purſued; ſo that moſt of the biſhops and prieſts, who had afterwards part in the government of the church, prepared themſelves firſt in ſome convent, before they entered on their public miniſtry. The Monks and Hermits were 'till now looked upon as laity; but from this time, almoſt all thoſe who entered on the monaſtic life devoted themſelves entirely to the ſervice of the church: thoſe Monks who lived in convents obeyed a ſuperiour, whom they called Abbot, or in Greek Archimandrite. They already began to oblige themſelves to that life by a vow, which, though tacit, they commonly thought themſelves bound to keep [c]; but the hiſtory of thoſe times furniſhes us with many examples of perſons, who, though they had made this vow, returned into the world [d].

[a] At that time the number of monaſteries in the Weſt were very few, and thoſe few very inconſiderable buildings. V. L'hiſtoire de Giannone, tom. i. p 172.

[b] V. L'hiſtoire de Giannone, tom i p. 169. Likewiſe Spanheim, an. iv. col. 635.

[c] V. the 16th canon of the Council of Chalcedon.

[d] We ſhall find proofs of all theſe facts in the writers of the monaſtic hiſtory, whoſe works we have mentioned above.

The

The public worſhip of religion became by degrees ſo loaded with vain and ſuperfluous ceremonies, as to offend all people of ſolid underſtanding and true piety [a]. They however retained in the church that part of ancient diſcipline, which gave them liberty to introduce, reject, or change, any new rites [b]. Pope Innocent I. was the firſt in that century, who had the arrogance to inſiſt on the other churches conforming themſelves in that reſpect to his. That fervent and ſincere piety which characteriſed the firſt Chriſtians, decreaſed in proportion as the love of introducing ſuperfluous ceremonies and exterior pomp prevailed in the church. The holy ſacrament, which formerly was celebrated every Sunday by all the faithful, was now attended by very few. In the Weſt, Pope Leo the Great aboliſhed the public confeſſion [d] of great ſins, and ſubſtituted in its place private confeſſion to a prieſt, which he declared ſufficient: this took away greatly from the rigour of ancient diſcipline; and at the ſame time increaſed the power of the clergy, by thus extending it over the conſciences of men.

About this time many ſuperſtitions, that were beginning in the preceding centuries, and which in the following ones became much more conſiderable and dangerous, now diſcloſed themſelves. Such were the immoderate and uſeleſs deſires of making pilgrimages to holy places; the adoration of the holy virgin, the worſhip they began to pay to her,

[a] Every one is acquainted with the paſſage of St. Auſtin on this ſubject, which may be found in his epiſtle to Januarius. This epiſtle is the 119th of the ancient edition, and the 4th of that of the Benedictines.

[b] See the ſame epiſtle, and the preceding one, in which St. Auſtin relates what St Ambroſe had ſaid on theſe abuſes.

[c] The epiſtle to Decentius is to be found in Les Counciles de Labbe, tom, ii. col. 1245.

[d] See his epiſtle, n. 136. p. 719. of F. Queſnel's edition.

as well as to all the ſaints, and particularly to the martyrs, the veneration for the relicts, the pompous dedications of the churches, the ſuperfluous ornaments with which they adorned them, and the number of images which daily increaſed and ſoon became the objects of their worſhip. We may add to theſe, the croſſes they put up in the churches, the tapers they lighted in the day-time, the incenſe they burnt, and many other ſuch abuſes; which became ſubjects of real grief to thoſe who had the ſpirit of true religion, who openly and violently cenſured them, but had not power to ſtop their progreſs.

Theſe abuſes would have been much greater, had not this age produced ſeveral illuſtrious perſons, who did great ſervices to the church, and whoſe names ought to be tranſmitted to the lateſt poſterity. In the Eaſt, St. Cyril of Alexandria became very famous by the number of his writings, and his vehement diſputes with the Neſtorians. Some authors look upon him as the forerunner of the Monophyſites [a]. The works of Syneſius, biſhop of Ptolemais, are very elegant; but appear more like the writings of a Platonic philoſopher [b], than a Chriſtian divine.

[a] The author of the famous book, entitled, De ſuppoſito, (which ſome attribute to Darodon, and others to Gaillard) ſtrives to juſtify this imputation in chap. 5, from page 71 to 234. Conſult Mr. Vogi, in his Biblioth. Hæreſ. tom. 1. ſ. faſc. 3. p. 459, &c. Mr. Salig, chap. 31 of his Eutychianiſmus ante Eutychum, and Mr. La Croze's Hiſt. du Chriſt. des Indes, p. 16. 22. and that of Chriſt. d'Ethiopie, lib. 1. p. 22. 27. It is true that St. Cyrillus has oftentimes expreſſed himſelf in a manner to be ſuſpected of Monophyſiſm; but, on ſeveral other occaſions, he has declared himſelf ſo poſitively, that we can make no doubt what were his real ſentiments.

[b] Ignatius's great partiality to the Platonick philoſophy is evident in all his writings, but more particularly in his Hymns. This philoſophy we have often mentioned, as an abſurd mixture of the Eaſtern doctrines and the errors of the Gnoſtics. See Mr. Jablonſki's ſecond diſſertation De regno millenario Cerinthi.

If

If we will agree in the opinion of one of the moſt learned men, and the moſt converſant in thoſe ſubjects, thoſe books that bear the name of Dionyſius the Areopagite, were wrote by Syneſius[a]. There are many things very intereſting in the letters of Iſidorus of Peluſium[b]. Nilus, who abdicated the prefecture of Conſtantinople to become Monk, was in great eſteem among the ancients; he compoſed ſeveral books in practical divinity, and particularly on the monaſtic life. There are many elegant homilies attributed to Baſilius of Seleucia; but we have reaſon to ſuſpect they are not his. They appear rather to be the production of ſome zealous defender of the ſect of Neſtorius. Theodoret, biſhop of Cyre, was indiſputably the moſt diſtinguiſhed writer of this age, and one of the greateſt lights of the Greek church or indeed of the times. Not only divinity in general, but likewiſe church hiſtory have great obligations to him. We muſt not omit to mention Socrates Scholaſticus, Hermias, Sozomene, and Philoſtorgius the Arian, all of whom employed themſelves in writing the hiſtory of the church. Palladius, biſhop of Hellenopolis, wrote a hiſtory of the Monks, called, Hiſtoria Lauſiaca: he is ſuppoſed, likewiſe, to have written the Dialogues on the life of St. Chryſoſtom; but they appear to us to be the work of another hand.

The Weſtern church was not leſs fruitful than that of the Eaſt. St. Auſtin, biſhop of Hippo in Africa, alone, was of more value than many others; his name will ever be lov'd and reſpected in the church. He had a friend worthy of being compared with him; St. Jerom, prieſt of Stridon,

[a] Hiſt. du Chriſt d'Ethiopie, par Mr. La Aroze, p. 15, 20.

[b] The celebrated Mr. Chriſt. Aug. Heumann has treated on this ſubject, in a diſſertation, intituled, Epiſtolas Peluſiotæ maximam partem eſſe confictas. Goett. 1737.

the moſt learned of the Latin fathers, but unfortunately of a very moroſe and unhappy temper. Ruffinus gained reputation by the many books he publiſhed, and the great attachment he always expreſſed for Origen (though much to his own diſadvantage), and the lively diſputes he had with St. Jerome on that ſubject. We muſt not refuſe to give due praiſes to St. Paulinus, biſhop of Noſa in Italy, who did conſiderable ſervices to the church; and to Pope Leo, who would more truly have deſerved to be called great, had he not, from his love of power, ſtrove to carry too far the authority of the holy ſee. John Caſſier put himſelf at the head of the Semi-Pelagians, and was likewiſe a zealous defender of the monaſtic life. Salvian of Marſeilles may be reckoned among thoſe who were the moſt zealous in defence of true religion. The merit and writings of Alcimus Avitus, biſhop of Vienne in Dauphiny, deſerve great praiſe. Proſper of Aquitain was moſt remarkable for his great zeal for St. Auſtin, and his doctrine. Gennadius, prieſt of Marſeilles, has left us a catalogue of church-writers, and a treatiſe of the tenets of the church. Sulpicius Severus, an elegant writer, and Paul Oroſius, were famous for their works both in ſacred and profane hiſtory. The works of Vincent of Lerins againſt hereſies, have always been greatly eſteemed by the learned. We find ſome poets and orators among thoſe who have been ornaments to the church; ſuch as Aurelius Prudentius, a Spaniard, Sidonius Apollinarius, biſhop of Auvergne, and Cœlius Sedulus. Marius Mercator ſtrove to make himſelf famous, by confuting the Pelagians and the Neſtorians; but he was a man equally deſtitute of ſenſe and learning. However, we are obliged to him for the preſervation of ſome monuments of antiquity; among others, thirteen ſermons or diſcourſes of Neſtorius.

Notwith-

Notwithſtanding all the care that the clergy of this century took to preſerve the goſpel in its original purity, from the innovations of the hereticks (as we may ſee by the many diſputes they had with the Neſtorians, the Pelagians, and the Eutychians) they could not preſerve it from the errors and corruptions that daily increaſed; they joined to the canonical books others merely apocryphal: we muſt, however, be very circumſpect in the judgment we paſs on theſe matters. The dangerous perſuaſion, that the approbation and aſſiſtance of the dead might be uſeful to the living, daily gained ground; and the doctrine of the abſolute neceſſity of the ſacraments, particularly that of baptiſm, gave riſe to the fiction of the limbo for little children. The errors that we mentioned in the preceding centuries made in this very rapid progreſs.

In this century the church received many fatal wounds, which ſhe has never perfectly recovered: The firſt was given by the hereſy of the Pelagians[a], ſo called from their chief Pelagius, an Engliſh monk, of whom St. Auſtin[b] ſpeaks with great reſpect. About the beginning of this century, Pelagius went from Great Britain to Rome; and, having contracted a ſtrict intimacy with Ruffinus, it is ſuppoſed that it was from him he imbibed the doctrine of the force of free-will, which was the ſource of all the other tenets of his hereſy. Pelagius acquired likewiſe, at Rome, in Celeſtius, a

[a] We have many excellent works on this hereſy. Such are the books, entitled, De Pelagianorum et Semi-Pelagianorum Dogmatum Hiſtoria, which may be found in Petavius's large work, De Dogmatibus Theologicis, the 8th and following chap. of the Antiquitates Britannicarum Eccleſiarum, by Uſher; the two celebrated Hiſtoriæ Pelagianæ, one by Gerard John Voſſius, and the other by Cardinal Noris; and the firſt Diſſertation of John Garnier, intituled, De primis auctoribus & defenſoribus Hiſtoriæ Pelagianæ, in his Appendix poſterior ad primam partem operum Marii Mercatoris.

[b] He calls him Sanctum, bonum, & prædicandum virum.

faithful diſciple, and a zealous fellow-labourer. They went to Sicily about the year 408 or 409, leaving Italy upon account of the many calamities which then oppreſſed that country. From thence they travelled to Africa, Pelagius expecting great things from the friendſhip of St. Auſtin; but, things not turning out to his wiſhes, he left Celeſtius in Africa, and went from thence to the Eaſt, where he found great numbers of people diſpoſed to receive his erroneous doctrine, which doctrine became the cauſe of many troubles; in the midſt of which it is ſuppoſed he died. After his death, Celeſtius, and another of his diſciples, named Julian, continued to preach Pelagianiſm, and with greater ſucceſs than their late maſter. They advanced, that the guilt of the firſt man's crime could not deſcend to his poſterity, or be tranſmitted from father to ſon; ſo that man, conſequently, became incapable of doing good, hateful to God, and deſerving of eternal puniſhment. Pelagius, thus denying the natural corruption of the ſoul, drew from it this conſequence, that the Divine Grace was unneceſſary: but, from the contradiction ſo natural to man, this hereſiarch maintained, that baptiſm was abſolutely requiſite to ſalvation; nay, he even went ſo far as to exclude thoſe perſons who died without having received the ſacrament from celeſtial happineſs, and ſent them I know not where. Pelagius met with many difficulties in the beginning; but, as we have before ſaid, he at length became very ſucceſsful in the Eaſt. Notwithſtanding this, his doctrine being carefully examined, there aroſe a general clamour againſt it, at firſt in Africa, raiſed particularly by the zeal of St. Auſtin, and afterwards in Rome; after that in France, and at laſt even in the Eaſt, where it was ſolemnly condemned. The emperors[a]

[a] See Voſſius, Hiſtor. Pelag. lib. iv. part 1. p. 392.

themſelves

themſelves interfered in this affair, publiſhing edicts and ordaining puniſhments, againſt the favourers of Pelagianiſm.

Notwithſtanding the general reprobation of Pelagianiſm, many people, not approving entirely the doctrine of St. Auſtin, ſought for a medium between the two opinions, which they looked upon as two extremes; and propoſed a new ſyſtem, to which was given the name of Semi-Pelagianiſm. They acknowledged that human nature in its preſent ſtate is much weakened, and of itſelf incapable of good; but added, that this imperfection of nature might be ſurmounted by its own natural ſtrength, with the aſſiſtance of the divine grace: they explain it thus; ſaying, that man prepares himſelf for the reception of the faith; and that the firſt act of his will depends on himſelf, though it often happens that he is aſſiſted by the preventing grace of God: yet the Semi-Pelagians allowed no merit to theſe good emotions and preparatory acts of faith, when they proceeded from man alone. Likewiſe they judged the preventing grace of God to man, neceſſary to the perfection of good works. In this manner they attributed the whole act of faith and repentance, partly to the grace of God, and partly to the ſtrength of man. They likewiſe made the perſevering in the way of ſalvation [a] dependant in part on the natural ſtrength of man, and in part on the grace they had once received in regeneration.

Caſſianus [b] was the perſon who placed this doctrine of Semi-Pelagianiſm in its full light: he has been already mentioned among the writers of this age. His notions were well received among the Gauls, particularly at Marſeilles, upon which account theſe ſectariſts were likewiſe called Marſi-

[a] Ubi ſupra, p. 435, &c.

[b] Caſſianus has himſelf explained his doctrine in his 13th conference.

lians[a]: Fauſtus of Riez, Vincent of Lerins, Gennadius of Marſeilles, Hilerias of Arles, and Arnobius the younger[b], were the principal defenders of this ſect. In order to render the doctrine of St. Auſtin hateful, and himſelf and his followers ſuſpected of hereſy, they called all thoſe who profeſſed it Predeſtinarians[c]. St. Auſtin and Proſper oppoſed the Semi-Pelagians with all their power; the former, however, treated them with much more moderation than the Pelagians. This doctrine was condemned by ſome ſynods, and was rejected by the church.

The next famous hereſy we ſhall ſpeak of, is that which took its riſe in the Eaſt[d], and became the cauſe of many fatal diſſenſions. Neſtorius, biſhop of Conſtantinople, was a very eloquent man, to whom the church is much indebted; but his zeal againſt the hereticks carried him too far. The queſtion being ſtarted at Conſtantinople, whether we ought to give the title of Θεοτοκος, mother of God, to the Bleſſed Virgin; the biſhop was of opinion we ought not to uſe that epithet, but call her Χριστοτοκος, the mother of Chriſt; not that

[a] We may conſult the ſecond part of l'Hiſtoire litteraire de la France, by a ſociety of learned Benedictines. Very large extracts have been made from this work in the Acta Eruditorum German. part 12. ſec. 2.

[b] See Dupin, Nouvelle Bibliotheque des Auteurs Eccleſiaſtiques, tom iii. c. 2. p. 219.

[c] We find in 2d vol. of the collection of writers who have in the 9th century treated on predeſtination and grace, p. 447. A work, intitled, Gilbertis Manguini accurata Hiſtoria Prædeſtinationis confutatio. Add to this, Chriſtiani Eberhardi Weiſſemanni introductio in Hiſtor. Sacram. N. Teſt. ſec. 5. p. 410, &c.

[d] We have a very extenſive work in French, intitled, Hiſtoire du Neſtorinaniſme, by F. Louis Doucin. John Garnier has wrote on this ſubject in the preface to the 2d vol. of the works de Marius Mercator. Du Pin is the moſt exact in tom. iii. part 2. de ſa Bibliotheque, which contains Les Actes du Concile d'Epheſe,

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he intirely rejected the firſt of theſe appellations[a], but he would have the ſenſe of it fully determined, and not have it uſed too frequently leſt they ſhould fall into the error of the Apollinariſts. Theodorus of Mopſueſtes, to whom Neſtorius was a diſciple, had wrote againſt this ſect. The moſt celebrated of Neſtorius's adverſaries explained the epithet of Mother of God, as if Mary had brought not only a God into the world, but the divine nature itſelf, and the not agreeing to this aſſertion was alledged as a crime againſt him. Neſtorius[b] ſhewing himſelf averſe to the uſe of this term, in proportion to the abuſe they made of it, his adverſaries took occaſion from thence to accuſe him of denying the divinity of the ſon of God, or at leaſt of deſtroying in him the perſonal union of the two natures, divine and human, to ſubſtitute in its place two ſons or two perſons, united ſolely by the common ties of ſociety and friendſhip; that is to ſay, Jeſus the man, and the Son of God, who aſſiſted the humanity. Though many of Neſtorius's expreſſions in this controverſy may appear very ſingular to us, we ought to regulate our judgment, not by them, but by the cuſtom of thoſe times: for many learned men, who are fully acquainted with theſe matters, are of opinion, that Neſtorius was very unjuſtly accuſed of hereſy.

Among the multitude of antagoniſts who from all parts declared themſelves againſt Neſtorius, none oppoſed him with greater warmth, nay, I may even

[a] Which appears from the expreſſions ſo frequently repeated by Neſtorius himſelf in his ſermons, as is evidently proved by Mr. Chriſtian Auguſtus Salig, in his Eutychianiſmus ante Eutychem, cap. xxix. p. 290.

[b] Many writers, both Proteſtant and Roman Catholic, have ſpoken of Neſtorius, and moſt favourably. Mr. Jablonſki, beſides Exercitatio de Neſtorianiſmo, has wrote a diſſertation De origine & fundamento Neſtorianiſmi, and another De meritis Neſtorii.

ſay, with greater malice, than St. Cyril, biſhop of Alexandria, who, after having endeavoured to refute Neſtorius, by twelve cenſures which he called anathemas, iſſued out a writ of excommunication againſt him, and engaged ſome other biſhops to do the ſame. Neſtorius, to eſcape this oppreſſion, had recourſe to the emperor Theodoſius the younger, and obtained of him a general council for the deciſion of this controverſy[a]. This council was aſſembled at Epheſus in 431: it was the third of thoſe called œcumenical or general. At the opening of the council, as John the Patriarch of Antioch with the biſhops of his dioceſe were not yet arrived, Cyril acted as preſident; and, as the whole was conducted by his directions, things were carried on tumultuouſly[b], and without any regard either to order or equity: but when the Eaſtern biſhops arrived, they informed themſelves of all that had paſſed, annulled the preceding deliberations, diſcharged Neſtorius, and condemned Cyril and all their adherents, whom they degraded from the epiſcopal dignity. From this time the diſpute was carried on with greater vehemence than ever; there was nothing ſeen but condemnations and depoſitions from either party, and it was impoſſible to foreſee when, and in what manner, theſe troubles would end; when, all of a ſudden, the emperor, who 'till then had been favourable

[a] Many authors, both antient and modern, give a different account; but Mr. Jablonſki has proved it.

[b] The tranſactions of this council are very exactly mentioned in Dupin's hiſtory.

[c] Mr. Salig, in his Eutychianiſmus ante Eutychem, ſays, that Cyril gained the emperor's protection by preſents. It will eaſily be credited that the eunuchs and other domeſticks of this prince, in whom he ſolely confided, could make him believe what they pleaſed. This appears more than once in the letters which were written near the time of the councils, on the ſubject of Neſtorius and his doctrine, and of which the learned men, Chriſtian Wolf, Garnier, and Baluzius, have made a very uſeful collection, and

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to Neſtorius, conceived a diſlike to him. The effect of this change was fatal to Neſtorius; he was depoſed, and obliged to end his life in a melancholy exile, of which he was even often forced to change the place; ſo that he paſſed through the moſt deplorable ſituations, till death delivered him from them. His doctrine, in conſequence of this, was anathematized, as heretical and impious, and proſcribed by the church. However, ſome of the followers of Neſtorius, made a ſort of peace with Cyril, of which the principal condition was, that they ſhould pronounce an anathema againſt Neſtorius, and his doctrine, which the greateſt part of them were conſtrained to do. The other friends of Neſtorius, being fully perſuaded of the juſtice of his cauſe, and reſolutely oppoſing the ill treatment this perſuaſion drew on them, were ſent into exile, or baniſhed the whole extent of the Roman Empire.

They retired into the neighbouring countries, and particularly into the Eaſtern Provinces [a], under the Perſian government; where they founded ſeveral churches, which at laſt ſpread themſelves throughout all Aſia; and continued for a long time very flouriſhing. There are ſome remaining to this day.

While they were thus with great warmth refuting the hereſy of Neſtorius, many divines fell into the oppoſite extreme [b]; Eutychius, an Archimandrite of Conſtantinople, rejecting the doctrine of

publiſhed under the title of Synodicon Caſſinenſe, from the place where they were found. See the 31ſt of this Synodicon, in the Nova collectio conciliorum of Baluzius, col. 7, 30.

[a] See Mr. Aſſemani, 4th Vol. of his Biblioth. Orient. wherein he has collected with the greateſt care all that the Greek and Oriental writers have left us reſpecting this diſperſion of the Neſtorians.

[b] See the 2d Vol. of Vigile de Tapre, againſt Eutychus, ch. x. p. 21.

two natures in Jeſus Chriſt, which they imputed to Neſtorius, went ſo far as to ſay, that we ought to acknowledge but one nature [a] in Chriſt, which tenet he propoſed in ſuch a manner, as apparently to confound the two natures together, ſo that one ſeemed to be converted into the other. This opinion diſpleaſed many, even of thoſe who had declared againſt that of Neſtorius; and Flavius, biſhop of Conſtantinople, aſſembled on this occaſion a ſynod, in the year 448, in which Eutychius was condemned and excommunicated. Cyril was then dead; but his friends and followers oppoſed this deciſion. Dioſcorus, who ſucceeded Cyril in the ſee of Alexandria, was the moſt diſtinguiſhed amongſt them, he aſſembled at Epheſus a new council, in which the doctrine of Eutychius was approved, and Flavius condemned and expoſed to the greateſt indignities, and ſent into exile. In this manner Eutychianiſm triumphed, during the remainder of the life of Theodoſius the Younger.

After the death of that Emperor, Marcian, who ſucceeded him, being very deſirous of appeaſing the troubles cauſed by the quarrel of Eutychius, ſummoned another general council. This was the fourth, and it was held at Chalcedon, in 451 [b]. Many diſorders paſſed in this council, unworthy of ſuch an aſſembly; which were principally raiſed by the followers of Dioſcorus. However at laſt a quiet and impartial examination of the tenets of Eutychius was with difficulty obtained. The conſequence of which was, that the fathers of the council condemned that of the unity of one nature in

[a] In the acts of the council of Conſtantinople, we ſhall find an exact account of the opinions of Eutychius. See the collection des Conciles de Labbé, Vol. iv. col. 150. See alſo a diſſertation de Eutychianis, by Mr. James Baſnage, which Mr. Vogth has printed in Vol. ii. of his Biblioth. Hærel.

[b] We have a very exact and elegant account of the acts of this council, in the Nov. Biblioth, of Mr. Dupin.

Jeſus

Jeſus Chriſt, and alſo declared its chief defender Dioſcorus attainted and convicted of many crimes, and ſeparated from the communion of the church. The Emperor ſent him into baniſhment, where he died at the end of three years. The errors of Eutychius, Dioſcorus, and the Monoſophytes, being thus rejected, the fathers of the council fixed the true doctrine of the perſon of Jeſus Chriſt in the ſame form it is now held in the orthodox church; confeſſing Jeſus Chriſt to be perfectly God, and perfectly man, co-ſubſtantial with the father as to the divinity, co-ſubſtantial with man as to the humanity, the two natures being united in him without converſion, without confuſion, and without diviſion. The celebrated letter of Pope Leo the Great to Flavius, contributed much to this deciſion, it received the higheſt applauſe from the council, but was held as an object of execration by the Eutychians and the Monoſophytes, who always comprehended it in their anathemas, againſt the council of Chalcedon. In the 28th Canon of the ſame council, they confirmed a deciſion made by the ſecond œcumenical council of Conſtantinople; which was, that the privileges of the ſee of Conſtantinople ſhould be equal to thoſe of the ſee of Rome. The Legates of Leo oppoſed this with all their power, however without ſucceſs.

Thus the fathers of the council of Chalcedon eſtabliſhed the pure doctrine in the church; but they in vain attempted to reſtore its peace, and to bring back to its communion thoſe whoſe errors had ſeparated them from it. The diſciples of Dioſcorus, commonly called Eutychians, were divided into many ſects; and their members in many countries greatly prevailed over the orthodox, particularly in Egypt and in Syria. Although the whole difference of their doctrine, and that of the council of Chalcedon, was a mere form of expreſſion; they

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were moſt cruelly incenſed againſt the memory of that aſſembly; and ſo great was their fury againſt thoſe who acknowledged its authority, that they made no ſcruple of ſhedding their blood on many occaſions. The Greek Emperors, in their turn, oppoſed the followers of Dioſcorus [a], and made them ſuffer the greateſt tortures, which ſerved only to augment their reciprocal animoſity [b].

The Emperor Zenon took a different method, thereby conciliating the minds of the different factions. He publiſhed, in the year 482, the celebrated edict of union; well known in the church hiſtory, by the name of Henoticon [c]. They thereby gave an eaſy and proper explanation of the orthodox doctrine, concerning the perſon of Jeſus Chriſt; without uſing the term of two natures, or mentioning the council of Chalcedon, ſo much abhorred by all the Monophyſites. The Emperor flattered himſelf that the orthodox, and the hereticks, might with ſafe conſciences both ſubſcribe to this edict. Indeed it was ſigned by Peter Mongus, Patriarch of Alexandria; and Peter le Toulan, Patriarch of Antioch; the ſame who was accuſed of altering the hymn, well known to the Greeks, by the name of

[a] We cannot read without horror of the cruel treatment, the Chriſtians received from the Eutychians of Alexandria and of Antioch. Mr. Jablonſki has collected all the teſtimonies of the ancients on this ſubject, in his diſſertation de Hæretico Zenonis. Many cruelties, ſtill more ſhocking, were committed, by the Monks of that faction, in Jeruſalem and in Paleſtine. See L'Hiſtoire des Papes, by Mr. Bower, Tom. ii. p. 262, &c.

[b] We ſhall find ſeveral examples of this, in L'Hiſtoire des Patriarches d'Alexandrie, par Renaudot, p. 122, 134, 163. See Mr Aſſemani's Diſſertation ſur les Monophyſites, fol. 27, 28, to which we may add, La Lettre de Du Bernat au Comte de Toulouſe; we ſhall find it at the end of Tom. ii. des Nouveaux Memoires des Miſſions des Jeſuits dans le Levant.

[c] This Henoticon was brought into Greece by Evagrius, in his Hiſt. Eccleſ. lib. iii. ch. 14. and by Liberatus, ch. 18. of his Breviare. Mr. Jablonſki has inſerted the different opinions of the learned on this edict, in his above mentioned diſſertation, printed

Triſagion [a]. But the greateſt number both of the Eutychians and the orthodox had a great averſion to this Henoticon, as appeared more fully under the reign of Anaſtaſius Dicorus. Which obliged Juſtin his ſucceſſor to aboliſh the edict of Zeno, and to put things on their former footing.

The Donatiſts, a ſect, which took its riſe in the beginning of the preceding century, and had been condemned at ſeveral different times by the decrees of councils, and the ſevere edicts of princes, were however tolerated by the Catholics; and received ſome marks of ſupport and good will from them. But this could not ſoften their inflexibility; on the contrary, many amongſt them (and particularly thoſe known by the name of Circumcellians) often took up arms, excited ſeditions, invaded by force the catholick church; pillaged it, killed their biſhops and other eccleſiaſtics, or at leaſt uſed them exceſſively ill, and were guilty of public robberies.

But while they thus openly declared war to the Chriſtians, they were far from being united among themſelves; the Rogatiſts, the Maximianiſts, the Primians, different ſects amongſt them, treated each other with nearly the ſame violence. The church of Africa, was by this means reduced to

at Francfort on the Oder in 1739. See Mr. Rambech, on the Henoticon, in a note on p. 74. Vol. iii. of his tranſlation of the Hiſtory of the Popes, by Mr. Bower.

[a] He there added theſe words, "who ſuffered for us:" from whence they made the hereſy of the Theophoſytes, and from whence aroſe the queſtion, that gave riſe to many ſtrange diſputes, namely "whether we may ſay with truth, that one of the trinity "was fixed to the croſs." See the diſſertation of Cardinal Noris, intitled, Hiſtoria Controverſiæ de uno e Trinitate paſſo, in the third vol. of his works. We may likewiſe conſult many other writers, particularly F. Daucin, lib. iv. de l'Hiſtoire de Neſtorianiſme. Thus the purity and ſimplicity of the goſpel was daily degenerating, and at laſt gave place to vain ſubtilties, which were but the preludes to ſcholaſtic errors and the indecent queſtions propoſed in the ſchools.

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a moſt deplorable condition; to remedy which, the Emperor Honorius ordered in 411 a conference to be held at Carthage, between the Catholicks and the Donatiſts; this conference was very famous. Marcellus, a man of a very mild and peaceful temper, preſided in the name of the Emperor. Every thing being maturely conſidered, the Donatiſts were clearly proved to be in the wrong, and condemned, under ſevere puniſhments, to break up their aſſemblies, and to rejoin the catholick church. This conſiderably diminiſhed the party in Africa, but did not intirely deſtroy them, as we ſee by the troubles they occaſioned in the 6th century.

There were many other great diſputes in this century, which diſunited the Eaſtern and Weſtern churches, but were not of the ſame fatal conſequences with the ſchiſm of the Donatiſts nor of ſo long duration. The firſt of theſe diſputes began almoſt with the century, on account of St. John Chryſoſtom, the ſeverity of whoſe life and converſation drew on him many enemies. There came to Conſtantinople, in 402 [a], ſome monks whom Theophilus had expelled Egypt, on account of their attachment to Origeniſm. Chryſoſtom received them with humanity, which greatly offended Theophilus; who being called to Conſtantinople, by the Emperor Arcadius, joined himſelf to the enemies the biſhops had in that city. They carried their hatred to ſuch a degree, that St. Chryſoſtom was condemned and depoſed, in the year 403, by a

[a] We ſhall find the full account of this affair in the life of St. Chryſoſtom, by Mr. Hermant, in books v, ix. We may likewiſe conſult Cave and Du Pin, &c. As to the time in which theſe things happened, ſee P. Pagi, in the years 400, 401, 402, 403, and 404. But he is wrong when he aſſerts that St. Chryſoſtom, oppreſſed by an unjuſt ſentence, appealed to the biſhop of Rome. See Hiſtoire des Papes, per M. Bower, Tom. 1. p. 468, 469. P. Pagi has better ground for ſaying, in the year 404, that the diſpute between the Greeks, and Latins did not come to an open rupture.

ſynod

ſynod held in the ſuburbs of Chalcedon. The Emperor added to it the puniſhment of exile, and the depoſed biſhop was carried to Bithynia. The emotion that the people expreſſed, at the unjuſt treatment of their worthy paſtor, obliged Arcadius to recall him immediately; but it was not for long; they ſoon pretended to find reaſon to recondemn him, in a ſynod held in 404: he was again exiled, and ſent for into Cucuſas, in Armenia, where he ſuffered great hardſhips, and ſaw the end of his misfortunes but with that of his life, in 407. His enemies, not ſatisfied with having thus oppreſſed him, ſtrove to diſhonour his memory, by perſuading the Emperor to ſtrike his name out of the liſt of the Diptyques [a]. Innocent the firſt, who then held the ſee of Rome, would not ſuffer ſuch an injury to be done to one of the moſt reſpectable prelates the church ever poſſeſs'd, and declared abſolutely againſt all communion with the Eaſtern churches, until ſuch time as they had replaced the name of St. Chryſoſtom in the Diptyques. This however had no effect, and things remained on the ſame footing during the life of Arcadius. But when this Prince, and ſoon after him Theophilus died, the heat of the quarrel abated, and the name of St. Chryſoſtom was again placed in the Diptyques of the Eaſtern church; and the Greek and Latin churches were again reconciled.

Towards the cloſe of this century, there aroſe another diſpute, much more vexatious than the laſt, and which became the cauſe of many calamities, and the ſource of infinite ſcandal. In the year 482, Timotheus biſhop of Alexandria died, ſtrongly attached to the council of Chalcedon. Thoſe who

[a] They were publick regiſters, on which were inſcribed the names of the conſuls, and other great magiſtrates amongſt the Romans; and, ſince Chriſtianity, thoſe of the biſhops, and other diſtinguiſhed perſons.

were

were of the same party with him, elected to his place John Talaja, he being of the same sentiments; but Zeno wanted to set aside the election, as John had been convicted of perjury, and many other crimes. The Emperor, by the suggestions of Acatius, Patriarch of Constantinople, resolved to restore the see of Alexandria to Peter Mongus, who had formerly been, though unlawfully, elected to it. Peter was at that time at the head of the followers of Dioscorus, in Egypt; but he had promised Acacius, to use every means to maintain the peace of the church; and, after that, he voluntarily subscribed to the Henoticon of Zeno, or rather of Arcadius, who was the real author of it. John Talaja did not tamely suffer their proceedings against him, but not being able to gain admittance to the court of the Emperor, he at first addressed himself by writing to Simplicius, bishop of Rome; and soon after went himself to consult him. This Pope, after the example of his predecessors, did not neglect so favourable an opportunity of extending his power; and gave a sentence by which he declared John the lawful bishop of Alexandria, whilst Peter, long since condemned, was now deposed. After which, Simplicius was very urgent with Zeno and Acasius, that they should confirm his decree. But, as they refused to do it, the Pope determined to excommunicate Acasius; but death prevented him. Felix II. his successor, executed what he had but projected; and, finding such insuperable resistance in Acasius, he degraded him from the episcopacy and excommunicated him, which excommunication Arcasius returned with another. Felix, one of the most arrogant prelates that ever existed, would not be reconciled to the successors of Acasius; but on condition that they should efface his name out of the Diptyques, which they would not consent to. The enmity between the Eastern and Western churches,

churches, ſtill continued. The Popes, who ſucceeded Felix, Gelaſius, Anaſtaſius the IId, Symmachus, and Hormiſdas, acted with as much obſtinacy and haughtineſs as he had done. Anaſtaſius indeed expreſſed greater mildneſs and love of peace than the others. During the pontificate of Hormiſdas, Juſtin the Firſt, ſucceſſor of Anaſtaſius Dicorus, Emperor of the Eaſt, not only aboliſhed the Henoticon of Zeno, but ſubmitted to the unjuſt conditions that had been preſcribed by the biſhops of Rome, and agreed to by Hormiſdas. By this means peace was re-eſtabliſhed between the Eaſtern and the Weſtern churches [a].

The churches which were not under the ſubjection of the Roman Emperors ſuffered many perſecutions during this century. We have ſeen, in the preceding one, the beginning of that of Perſia; it gathered new ſtrength, when, in 419 [b], Abdas, biſhop of Suſa, had the imprudence to deſtroy the temple of the Magi, and the obſtinacy not to rebuild it [c]. This greatly increaſed the rigorous treatment the Chriſtians already ſuffered in Perſia, which continued till 449. In Great Britain, the Anglo-Saxons [d], who were become maſters of that iſland, and who were given up wholly to idolatry, uſed every means both by fire and ſword, to deſtroy the Chriſtian church, which till that time had greatly

[a] Nothing in this century made ſo much noiſe, as did this diſpute, as we may ſee by conſulting L'Hiſtoire des Papes par Mr. Bower. Les Vies de Simplicius, de Felix II. de Gélaſe, d'Anaſtaſe II. de Symmachus, & d'Hormiſdas.

[b] See La Biblioth. Orient. de Mr. Aſſemani, Vol. IV. fol. 61, alſo Tom. i. p. 182, 183, and 248. Among the Greek authors, Theodoret has related the origin and circumſtances of the Perſecution, Hiſt. Eccleſ. Lib. v. ch. 19.

[c] Bayle ſpeaks very fully on this action of the Biſhop of Suſa, in the article ABDAS, of his dictionary.

[d] See the Antiquit. Britann. Eccleſ. d'Uſſer, ch. xii. p. 387, of the Dublin Edition, in 4to.

flouriſhed. In Africa, the Vandal Arians, under the command of their King Genſeric, having ſubdued and got poſſeſſion of this fine part of the Roman Empire in 429, took every poſſible means to extirpate the orthodox faith. During 37 years, the Chriſtians ſuffered, from Genſeric, a more cruel perſecution, than they had ever endured from the Pagan Emperors. Hunneric, ſon of this tyrant Gundaband, his nephew, and his other ſucceſſors, followed his example. We have a very exact hiſtory of theſe perſecutions left us by Victor, biſhop of Vite, in Africa; who was an eye witneſs to part of them.

We ſee by the hiſtory of this century, that the proſperities of the church were not unaccompanied with misfortunes. Beſides the hereſies and ſchiſms of which we have been ſpeaking, many ſuperſtitious cuſtoms were introduced even into the orthodox churches. The fear of giving offence deterred many from cenſuring theſe innovations as they deſerved; and Vigilantius, who was almoſt the only one, that ventured to attack them, was ſeverely reproved for ſo doing by St. Jerom. The pride and arrogance of the Roman Pontiffs increaſed daily; but there were ſtill ſome churches who oppoſed them with all their power. The church of Africa diſtinguiſhed itſelf in this particular, and condemned by more than one council, the appeals of Outremer; by which all cauſes were referred to the Pope. In ſhort, we need only read the work of Salvian, to ſee how much the morality of the Chriſtians was corrupted, and how greatly degenerated from its primitive purity.

[a] Multi in ipſa vera religione ſuperſtitioſi, multi ſepulchrorum & picturarum adoratores, ſays St. Auſtin, in his 1ſt book de Moribus Eccleſ. Cath. and he adds, in his epiſtle 119. to Januarius, Multa hujuſmodi propter nonnullorum vel ſanctorum vel turbulentarum perſonarum ſcandala decurtanda, liberius improbare auſum non eſſe.

CEN-

CENTURY VI.

WE ſhall begin our hiſtory of this century with the acquiſitions the kingdom of Chriſt made, in the Eaſt. The Saracens, under the government of Almundar, embraced the goſpel about the year 512. Many other tribes of the Arabians were converted, either in this, or the preceding century. Chriſtianity was likewiſe received by ſeveral of thoſe nations, who live on the banks of the Euxine and the Caſpian Seas; ſuch as the Herules, the Lazes, the Alains, the Huns, the Abages, and many other nations, ſome of which the power of Mahomet converted to his opinions; whilſt the others preſerved, if not the faith, at leaſt the name of Chriſtians. In the Weſt, the Anglo-Saxons [a] were converted by the monk Auguſtin; this was a very important event. Some faint rays of divine light penetrated likewiſe, into Germany, among the Boyans and the Thuringians [b].

The biſhops of the Church, in this century, acted in ſuch a manner, as if the augmentation of their power, and the extending of their juriſdiction, was the only point they had in view. The authority of

[a] See Beda, Lib. i. ch. 23. of his Hiſtor. Gentis Anglor.

[b] Aventin, Velſer, and other authors, have mentioned the converſion of the Boyans. And Caſpar Sagittarius has written, in German, on the converſion of the Thuringians.

the biſhops increaſed ſo conſiderably during the reign of Juſtinian, that the office of prieſthood was no longer eſteemed. Whilſt things thus paſſed in the Eaſt, the Goths, in Italy, carefully preſerved the ancient church diſcipline [a]. At this time there aroſe many new Patriarchates, both within the precincts of the Roman Empire, and alſo beyond its limits. The jealouſy between the ſees of Rome and Conſtantinople, which on many occaſions had already ſhewn itſelf, gathered new ſtrength, after the latter uſurped the title of Oecumenical biſhop, and affected frequently to uſe it. In reality this title was much more ancient, and did not belong to the church of Conſtantinople excluſively. It is certain that the Roman Pontiff was greatly hurt at the biſhop of Conſtantinople's taking this title upon himſelf, and eagerly endeavoured to attain the power which it imported.

The biſhops of Rome no longer ſought by intrigues, and ſecret means to arrive at the ſupreme authority of the whole church; for they began already to pretend they had inconteſtable, and even divine right thereto, as ſucceſſors of St. Peter. From the preceding century, Innocent the 1ſt. and particularly Leo the Great, had ſhewn the like intentions; and they afterwards became the expreſs and conſtant motive of action of the court of Rome. The Greek church indeed neglected no opportunity to repreſs their pride, and oppoſe their undertakings, and they ſometimes met with powerful adverſaries in the Weſt; but there were unfortunately in that quarter too many vile flatterers, who openly defended the prerogatives uſurped by the ſee of Rome, and even encouraged the Popes, to aim at new ones. Notwithſtanding this, the biſhops of that capital remained ſubject, both in civil and eccleſi-

[a] See Giannone, Hiſt. de Naples, Vol. i. p. 944.

aſtical

aſtical affairs, firſt to the kings of the Goths [a], and afterwards to the Greek Emperors [b].

The inſtitution of Monks, whoſe principal eſtabliſhments had been till that time in the Eaſt, now ſpread themſelves all over the Weſt [c]. They owe their increaſe to St. Benedict [d], of the province of Murſia, in Italy, a hermit, who drew up ſome monaſtic rules, at the requeſt of his brethren, which were greatly approved, particularly by Pope Gregory. From this order that of the Benedictines took its riſe, an order the moſt flouriſhing and extenſive that ever was, and which became, in the following century, the occaſion and model of many others. Congollus inſtituted in Ireland an order of monks, which was called apoſtolical, the members of this order employing themſelves, as the Apoſtles had done before them, that is to ſay, in ſpreading the knowledge of the goſpel amongſt the Gentiles.

The divine worſhip was already loaded with ſuperfluous ceremonies, yet they ſtill admitted new ones, and even employed themſelves in inventing them. Pope Gregory, ſurnamed the Great, was very ingenious in this way. It is to him we are indebted, for the canon of the Maſs, or Miſſal, called from him,

[a] During the continuance of the kingdom of the Goths, in Italy, the election of the Popes was not valid without the conſent and confirmation of the King. See Mr. Muratori, Hiſt. de Italie. Giannone has clearly ſhewn the dependance the biſhops of Rome had on the kings of the Goths.

[b] The Greek Emperors claimed new rights from the example of the Gothic monarchs. See the above-mentioned writres.

[c] Giannone, in the 1ſt. Vol. of his Hiſt. has given us a very complete view of the Monaſtic ſtates.

[d] Rodolphus has ſpoken of St. Benedict, and his order, in his treatiſe De origine & progreſſu Monochatus, Lib. iv. ch. 1. There is alſo a good life of St. Benedict, in the Miſcellaneous Tracts of Mr. Geddes.

the Gregorian [a]; it was at firſt deſigned for the particular uſe of the Roman church, and being afterwards improved and enlarged, was introduced into many other churches. They added to the feaſts then celebrated, that of the Purification of the Virgin, her Annunciation or Conception, and that of the Birth of St. John Baptiſt. The Orientals, from the beginning of this century, celebrated the feaſt of branches, called alſo the Hoſanna. The tonſure of the prieſts became now an eſſential part of the ordination of the clergy. The publick penances [b] were aboliſhed by degrees: to them ſucceeded private penances, impoſed by the prieſt. The rules for theſe penances were reduced afterwards to a kind of art.

The Eaſtern and Weſtern churches had ſtill amongſt them ſome celebrated prieſts and writers. We may place among the principal of them Procopius of Gaza, a philoſopher, and an interpreter of the holy ſcriptures; John, ſurnamed the Faſter, biſhop of Conſtantinople, author of a Penitential [c], and well known by his diſputes with the Popes; and John Climaque, ſo ſurnamed from a work he publiſhed, intituled, A Ladder to Paradiſe. John Maxentius, Eulogus of Alexandria, Leontius of Byzantium, and Anaſtaſius the Sinaite, were all celebrated

[a] Mr. Lilienthal, of Koniſhberg, has given a very excellent work, printed at Leyden, in 1740, in 8vo; intitled, Schediaſma Hiſtorico-Theologicum de canone Miſſatico Gregorianum. Thoſe who are deſirous to know how the various Miſſals differed in different churches, before the Gregorian Miſſal prevailed, may conſult the 1ſt Book of the Res Liturgicæ of Cardinal Bona.

[b] That means the Greeks; it was not till the following century, that the Latins, after their example, introduced penitential books, which contained all the whole of the church penance. See the works of John Morin, intitled, Commentarius Hiſtoricus de diſciplina Pœnitentiæ, at the end of which he has inſerted many of the Latin and Greek Penitentials.

[c] There are two Penitentials of this John, in Greek and Latin, in the works of Morin.

for

for defending the orthodox faith. Evagrius the Scholaſtic, Cyrillus of Scythopolis, and Theodorus the Reader, applied themſelves ſolely to church hiſtory; as did Procopius of Ceſarea, and Agathias the Scholaſtic, to civil hiſtory.

The principal writers on divinity in the Weſt, were Gregory biſhop of Rome, ſurnamed the Great; and who, conſidering the times in which he lived, would not have been thought unworthy of that title, had he been leſs inclined to ſuperſtition, Fulgentius, an African, the ſcourge of the Pelagians and the Arians, who very warmly and ably defended the three Capitula; Iſidorus of Seville, who applied himſelf with much ſucceſs to the ſtudy of the Belles Lettres; as did alſo Ennodius biſhop of Pavia; the latter was one of the moſt zealous ſupporters of the papal power. Denys the Little, a Roman Abbot, who made a collection of canons, and paſſes for the author of the vulgar Chriſtian æra. Both civil and eccleſiaſtical hiſtory have great obligations to Jornandes of Ravenna, Gregory of Tours, Victor of Tunone, and to Liberatus, archdeacon of Carthage. We ought not to forget Caſſiodorus and Boethius, more illuſtrious for their writings, than for their preferments.

The Emperor Theodoſius the Great ſo effectually deſtroyed Arianiſm, that, in this century, there was nothing of it to be found, except ſome trifling remains in the Eaſt. During the courſe of the preceding century, ſome barbarous nations had brought back this hereſy into ſeveral countries of Europe; but it no where ſtruck ſuch deep root as in Africa, where the Orthodox were miſerably oppreſſed. God however ſent them ſome relief. The Emperor Juſtinian ſubdued the Vandals in Africa, and reſtored the church to the ſplendor and tranquillity ſhe had before enjoyed. In Portugal, and in Galatia, Theodimir, king of the Suevi,

with his ſubjects, abjured Arianiſm; as did likewiſe Recaredus, king of the Goths, in Spain. This example was followed by the Burgundians, in France; and by the Lombards, in Italy; though they found it very difficult to get rid of this error. Thus, throughout all Europe, the doctrine of Arius inſenſibly loſt the great credit it had formerly obtained.

The Neſtorians, baniſhed from the Roman Empire, formed numerous and flouriſhing churches in Perſia [a], and in the more Eaſtern countries. The Monophyſites, vulgarly called Eutychians, were tolerated in the Empire, ſo long as the Henoticon remained in force; the Catholics hoping, by this means and by the mildneſs with which they treated them, to bring them inſenſibly back to the communion of the Orthodox church. Thoſe amongſt them who favoured the Henoticon, were called Heſitants [b]; and thoſe who rejected it gave themſelves the name of Acephali [c], or People without a chief.

The Emperor Anaſtaſius, ſucceſſor to Zeno, was ſo well inclined to the Henoticon, that many looked upon him as a direct Eutychian, which induced the Monks to invent, upon his unhappy death, a very groſs fable, which, groſs as it was,

[a] Nothing is more inſtructive on this ſubject, than Mr. Aſſemani's Diſſertation de Syris Neſtorianis, Tom. iv. Biblioth. Orient. particularly ch. v. See alſo the twelfth chapter, which contains an enumeration of the Metropolitan and Epiſcopal churches, under the government of a Neſtorian Patriarch, the number of which was very large.

[b] In Greek διακρινομενοι. They have numbered the Emperor among them. See Leontius de ſectis, and Mr. Aſſemani, Vol. II. of his Biblioth. Orient.

[c] Conſult Leontius, p. 468, and Renaudot, in his Hiſtoire des Patriarches de Alexandrie, p. 123. Afterwards this name was given to other Eutychians, as Renaudot has proved, p. 131.

gained

gained credit in the dark ages that followed[a]: there was no more talk of the Henoticon after the death of that prince.

Juſtin the firſt ſucceeded him, a defender of the true faith, and of the council of Chalcedon; he inſiſted ſtrictly on the performance of every decree of that council. From that time, the Orthodox prevailed throughout the Roman empire: Philo and the Eutychians, on the contrary, were puniſhed for their former conduct; deprived of all their dignities or eccleſiaſtical power, and forced to aſſemble in private places: indeed, under the reign of Juſtinian, Theodora the wife of that prince, particularly favoured a ſect of the Eutychians, who were called Aphthartodocetes. She even brought over the emperor to her ſentiments, and beſtowed the dignity of the Partriarchate of Conſtantinople upon Anthimus, a man ſtrongly attached to the doctrine of the Monophyſites; but, in a very ſhort time after, the new patriarch was condemned by a council held at Conſtantinople, depoſed and ſent into exile, by which means things were once more eſtabliſhed upon the old footing; but, however, they would not at once deſtroy the Monophyſites, as there were ſuch immenſe numbers of them both in Egypt, in Syria, and in the neighbouring countries; but they were miſerably oppreſſed and perſecuted in many different ways, and expoſed to the greateſt misfortunes.

[a] We muſt not confound this Baradaeus with another perſon named Baradatus, as Baronius, Renaudot, and others have done. See the Biblioth. Orient. of Aſſemani, vol. i. p. 19. As to Baradaeus, the ſame author has ſpoken of him in his Diſſertation de Monophyſitis. The ſurname of Zanzalus ſeem to ſignify a man of little valour and conſideration, and that of Baradæus, a man who carries a pack-ſaddle, ſuch as beaſts of burden carry; or otherwiſe it means the ſame as Sophi among the Perſians. See Aſſemani, vol. iii. part 1. p. 375 in the notes, and Renaudot in his Hiſtoire des Partriarches d'Alexandrie, p. 133.

The moſt famous perſon amongſt the Eutychians in this century was Severus, patriarch of Antioch, from whom they took the name of Severites. Juſtin cauſed a ſevere ſentence to be pronounced againſt Severus, deprived him of his patriarchate, and ſent him into exile. From this time the affairs of the Eutychians grew worſe and worſe, to which they contributed greatly themſelves by dividing as they did, into ſo many ſects; but at the time their ruin ſeemed inevitable, they revived for a while under the protection of James Baradaeus, a diſciple of Severus, and biſhop of Edeſſa in Meſopotamia. This man acquired ſo much eſteem and authority among the Monophyſites, that they renounced all their factions and former diviſions; all joined in receiving his doctrine, and took upon themſelves the name of Jacobites, which they preſerve even to this day: ſome amongſt them are called Coptes and Arminians, from the countries they inhabit[a]; but the name of Jacobites is common to them all.

Severus, formerly patriarch of Antioch, lived after his baniſhment at Alexandria, as a private man: he had there ſome diſputes with Julian, once biſhop of Halicarnaſſus, of the ſame ſect with himſelf, and who had been baniſhed for the ſame cauſe. Their controverſy aroſe on the ſubject of Chriſt's body, whether or no before the reſurrection it had been ſubject to corruption. Julian and his diſciples aſſerted that it was not, which gave them the name of Aphthartodocetes. Severus maintained that it was; upon which account his party was called Phtartolatres[b]. Amongſt them was one Themiſtius, a deacon

[a] See Fauſtus Naionus, in his Enoplia, part 1. and Aſſemani, in the diſſertation De Monophyſitis.

[b] All the books that have been written on theſe different errors leave ſtill an uncertainty. Happy indeed it is, that it is not very eſſential to have an exact knowledge of all theſe ſubtilties, of which there remain at this time no traces.

of

of Alexandria, who advanced that J. C. as man, might be ignorant of certain things. Thoſe who adopted this ſentiment bore the name of Agnoetes, or that of Themiſtians, from their maſter. Theodoſius, who had been ſome time patriarch of Alexandria, but was now deprived of that dignity, ſtrongly oppoſed the latter; his followers were called Theodoſians. Eutychianiſm produced alſo the Tritheits. The chief defender of their doctrine in this century was John Philoponus. Peter Damian, patriarch of Alexandria, in attacking him, appears to have fallen himſelf into the oppoſite error of Sabellianiſm, and his diſciples were called Damianites: but all theſe different ſects of the Eutychians were united, as we have before obſerved, by John Baradæus.

In this century the diſputes on the doctrine of Origen, which had cauſed ſo much trouble in the preceding centuries, were again renewed. To return to the firſt cauſe of theſe quarrels, we muſt remember that Origen, at the time he was head of the famous ſchool at Alexandria, incurred the diſpleaſure of Demetrius, biſhop of that place, who had before greatly favoured him. This change aroſe (according to Demetrius's account) from Origen's having twice diſobeyed the eccleſiaſtical canons. The biſhop carried this affair ſo far, that Origen was baniſhed by a council held at Alexandria in 231 or 232; and by another council, which is ſuppoſed to have followed ſoon after the preceding one, he was ſolemnly condemned, as being convicted of having ſpread many errors in his writings. Demetrius, according to the cuſtom of thoſe times, wrote letters to all the principal churches, acquainting them with this condemnation. The greateſt part of them could not fail to acquieſce therein; but however Origen, on his ſide, did not neglect the defence of his cauſe, and addreſſed ſeveral writings to Fabius, biſhop of Rome, and to ſeveral others who occupied

occupied the principal ſees, to juſtify himſelf from the errors of which he was accuſed. He finiſhed his life in peace and communion with the Catholic church, eſteemed and honoured by all thoſe amongſt whom he lived, and after his death celebrated by ſeveral famous writers, as one of the greateſt lights of the church [a].

After his death, the diſputes he had with the heads of the church, ſeemed to be buried with him; and for very near 150 years, his works were held in great eſteem. But unfortunately theſe quarrels, which had lain ſo long dormant, were again revived towards the year 391, and the firſt ſparks of them ſoon blew up a great flame; Epiphanius, biſhop of Salamin, in the iſland of Cyprus, who ſpent the greateſt part of his life in refuting hereſies, had conceived a great averſion to Origen and his works. Having had ſeveral diſputes with John, biſhop of Jeruſalem, he publickly accuſed him of Origeniſm. John did not deny the great reſpect he had for the memory of Origen, and for his works. But as it was eaſy to foreſee from the beginning, that this affair would make a great noiſe, and probably be fatal in its conſequences, each of the biſhops ſtrove to bring over to their own intereſt Theophilus, biſhop of Alexandria; who at that time had great weight. He, ſeeking in all affairs his own advantage before that of religion, uſed many evaſions; till at the laſt an unforeſeen event obliged him to condemn, not only the errors, but the writings of Origen in general [b]. Ruffinus, prieſt of Aquileia, who had ſtudied five and twenty years in Jeruſalem,

[a] See Tillemont's Memoirs, and particularly the 3d vol. p. 545, and alſo the life of Chryſoſtom, lib. v. ch. 3.

[b] The principal errors which they charged Origen with at that time are mentioned by St. Jerom, in his epiſtle to John of Jeruſalem. This is the 100th in the Benedictine edition. See alſo Dupin.

and

and had already in that place vigorouſly taken the part of Origen, returned to Italy in 397, and ſtopping at Rome, he there tranſlated into Latin, Origen's book on principles. He added to this tranſlation many things, with deſign to prove the innocence of Origen. By this means he greatly provoked St. Jerom and his friends; but, being in favour with Siricius, biſhop of Rome, this affair brought him into no trouble during the life of that Pontiff.

However, the diſpute daily increaſed, and Theophilus, in 400 or 401 [a], convoked a ſynod at Alexandria, at which, though ſo many years were paſſed ſince the death of Origen, they pronounced, for the firſt time [b], a ſentence of condemnation, not only againſt his errors, but againſt all his writings [c]. Anaſtaſius, who ſucceeded Siricius, in the papal dignity, was of very contrary ſentiments to the doctrine of Origen; and an enemy to Ruffinus, whom he excommunicated. He alſo proſcribed the books of Origen. Ruffinus died afterwards in peace and communion with the church, being a member and prieſt thereof. Theophilus afterwards, without difficulty, perſuaded Epiphanius to convoke a ſynod in the iſland of Cyprus, and there to confirm the ſentence that had been given againſt the works of Origen. The bitter zeal of Epiphanius did not ſtop there; he wanted to oblige St. John Chryſoſtom, biſhop of Conſtantinople (who was unjuſtly diſliked by the enemies of Origen) to condemn without delay theſe writings, Anaſtaſius, Theophilus, and himſelf having already done it. As Chryſoſtom refuſed to do this, he came himſelf to Conſtantinople, hoping, if it was poſſible, to engage

[a] See P. Pagi, in the year 401. n. 3.

[b] Conſult Bower's hiſtory of the Popes, Vol. I.

[c] Baronius denies it; but Poſthumien, who was about that time in Egypt, poſitively affirms it, from what he had heard from the Monks and other eccleſiaſtics of that time. See Sulpicius Severus, dial. i. ch. 3. and alſo the life of Chryſoſtom.

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the biſhops, then aſſembled in great numbers in that city, to ſubſcribe to the ſentence he had cauſed to be given in the Iſland of Cyprus againſt the writings in queſtion, and to act in concert with him; but all his hopes were diſappointed, and he was forced to return without having obtained any one of his ends. Soon after, there aroſe great diſputes between Theophilus and St. Chryſoſtom, which we ſpoke of in the preceding century; thoſe added to the diſputes on Neſtorianiſm and Eutychianiſm, which followed ſoon after, produced this good effect, that people inſenſibly forgot the controverſies about Origen. It was however but a truce: for, though it laſted forty years, at the end of that time their rage was once more renewed againſt the memory and works of Origen. Pelagius, then deacon of the church of Rome, and Apocriſtaire [a] of the biſhops of Rome at the court of Conſtantinople, incited by his hatred to Theodorus of Ceſarea, who ſtrongly defended the memory of Origen, though at the ſame time he was ſecretly attached to the party of the Monophyſites, took ſo much pains, that he obtained of the emperor Juſtinian, a ſolemn condemnation of the tenets of Origen, pronounced by this prince in 541 [b], and confirmed by a ſynod held in the ſame year. Theodorus on his ſide, to diſtreſs his enemies who were attached to the council of Chalcedon, perſuaded the ſame emperor to order a public con-

[a] Under the kings of France, and under the emperors of the Weſt, the Apocriſtaire was a ſort of Chancellor, or Keeper of the ſeals. This quality afterwards belonged to the Pope's deputy, who reſided at Conſtantinople, to preſent letters to the emperors, and receive and ſend anſwers to him. He had the ſame office with the Pope's nuncios to the Catholic princes. The Popes continued to ſend Apocriſtaires to Conſtantinople, after the ſeparation of the Greek church in the 8th century.

[b] This edict or tract (λογος) of Juſtinian againſt Origen is to be found in the 5th vol. Des Conciles de L'abbé, in Greek and Latin, col. 686, 680.

demnation

demnation [c] of the writings of Theodorus of Mopſueſtes, ſome of thoſe of Theodorus of Cyre, and the letter of Ibas of Edeſſa to Mario a Perſian, as being works infected with Neſtorianiſm, though they had been approved by the council of Chalcedon. This is what is called the three chapters, and was the cauſe of many diſputes in the courſe of this century. Juſtinian granted the requeſt of Theodorus, and publiſhed in 545 an edict, the contents of which were ratified by a council at Conſtantinople the year following. And, to give greater weight to this condemnation, they aſſembled in 553 a general council [a], the fifth, in which the proſcription of the writings of Origen was renewed [b], and the three pieces above mentioned were anathematiſed. Vigilius, biſhop of Rome, who was then at Conſtantinople, ſhewed himſelf to be very weak and inconſtant, by receiving and rejecting at ſeveral different times the decrees of this council, which was in general but little reſpected in the Weſt.

The church met with other adverſities in this century. The Jews, finding themſelves powerful among the Homerites, a people of Arabia Felix, made the Chriſtians of that place ſuffer great hardſhips who till then had been in a very flouriſhing ſtate. About the beginning of this century, one Damien, a Jew, was ſovereign of that diſtrict, and treated the Chriſtians who were under his dominion

[a] This alſo may be found in the above-mentioned collection.

[b] There is a diſſertation of Cardinal Noris, De ſynodo quinta, in the 1ſt vol. of his works.

[c] Some learned men, among the reſt Mr. Dupin, are of opinion, that there was no queſtion on the ſubject of Origen's notions in the 5th council. It is true that the collection of Hardouin was the firſt that had the acts on Origenialiſm. Peter Lambecius publiſhed the canons of the 5th council, who procured them from the emperor's library at Vienna. Baluzius afterwards inſerted them in the acts of the 5th council, and from him they came into the works of P. Hardouin, vol. iii. p. 282 and in the Biblioth. Græc. of Fabricius, vol. ii. p. 29.

very

very cruelly; but towards the year 521, Eleesban, king of the Axumites in Abyssinia, deprived Damien both of his sceptre and his life, and placed on the throne a Christian prince. Eleesban dying soon after, the Jews took arms, and confirmed the royal dignity upon one amongst themselves, named Dunaan, in the year 524. This revolution was the cause of dreadful calamities to the Christians: two hundred and fourscore of the clergy were sacrificed to the fury of the Jews, who exercised unheard-of cruelties upon all those who professed the true religion. The excessive cruelty of Dunaan did not remain unpunished: the king of the Axumites overcame him, took him prisoner, and put him to death. He afterwards gave the government of the Homerites to one of their own citizens, who professed Christianity, called Abraham; but the Jews, assisted by the idolaters who were mixed with these people, soon obliged him to quit the throne, that they might place in his stead one whom they chose. Celestius, son to Eleesban king of the Axumites, vanquished again this new king, almost entirely destroyed the power of the Jews and Gentiles among the Homerites, and gave the crown to Esimepheus, a follower of the true religion, under whom the Christians recovered their former tranquillity[a].

This century presents us but very few agreeable objects. The church daily more and more degenerated from her antient purity. Gregory the Great compared it justly, to a ship that is rotting, takes in water, and is hourly threatened with a wreck.

CEN-

CENTURY VII.

THE Chriſtian church daily increaſed her numbers, particularly in the countries of Europe; but the doctrine now taught was far different from the purity of the Apoſtolic times. In England, the king of Kent, having embraced the faith in the preceding century, applied himſelf diligently to the propagation of it amongſt his ſubjects. The Monk Auſtin was the firſt Apoſtle in England; but his preaching met with much oppoſition. It was the indefatigable labours of Theodorus of Canterbury, which accompliſhed this important work. He converted all the other kings, amongſt whom Great Britain was at that time divided. Willibrard, following the example of others, left England, to preach the Goſpel to the Friſons, and the Zelanders. The ſame knowledge was conveyed to the Weſtphalians by Swibert. Columban an Iriſhman, after having lived many years in France in a monaſtery, went into Swiſſerland to deſtroy the remains of Paganiſm, that ſtill ſubſiſted in that country. The Boyans and the Suevi had afterward the ſame obligations to him; from them he retired to a monaſtery he had founded in Italy, where he peaceably ended his days. Gallus, who had accompanied him for ſome time in theſe holy expeditions, continued them after his death, and with equal ſucceſs. Ki-

lian, an Iriſh Monk, ſignalized his zeal in Franconia, but principally in the diſtrict of Wurtsburg, where, it is ſuppoſed, he ſealed his doctrine with his blood.

It is very probable, that the Neſtorians ſucceeded in their endeavours to convert the nations inhabiting the borders of the Caſpian ſea, and the countries farther Eaſt, known at this day by the name of Tartars. But, however, we find no proofs of their ſucceſs till the following centuries. It is certain, that, ſince that time, their miſſionaries, who went through the countries of the Scythians or Tartars, had advanced as far as Chataca, that is to ſay, to the northern part of China, and conſequently even into that vaſt and ancient empire, as we ſee by that celebrated monument of ſtone, ſaid to have been erected in 781, and which[a] was found in 1625 in the city of Sigan-fu, in the capital of the province of Xen-ſi. We there read, that the Goſpel had been preached in China from the year 636, and that, during 150 years, there had been in that place an uninterrupted ſucceſſion of Prieſts. But we muſt remark that the authenticity of this monument[b] is diſputed; and perhaps we ſhall find it beſt to leave

[a] This monument was publiſhed for the firſt time by Anthony Kircher, in his Prodromus Coptus, ch. iii p. 50. and 62. of his China illuſtrata. See alſo Mr. Aſſemani, Biblioth. Orient. Vol. iv. fol 543. Millar likewiſe defends the truth of this monument, in a work written expreſsly on this ſubject, printed at Berlin in 4to, 1672. See alſo Renaudot, in his Remarques ſur les anciennes Relations des Indes & de la Chine, de deux Voyageurs Mahometans, p. 293.

[b] People moſt verſed in Antiquities, ſay that this city was then the capital of China. See ſome of the letters of the Pionet Miſſionaries. Mr. la Croſe ſtrongly attacks the authenticity of their monuments, and he principally reſts on the authority of Navarette, which is indeed of conſiderable weight. See the Suite de l' Examen des intereſſe de la defenſe de Mr. l' Abbé Renaudot dans l' Europe Savante, Vol. xi. part 1. p. 64. and additions to the Hiſtory of Chriſtianity of the Indians, p. 17.

this

this queſtion undecided: however, certain proofs remain of their having poſſeſſed many flouriſhing churches, diſperſed through a great extent of the country, during this century and the following. We cannot doubt that the churches were founded ſolely by the Neſtorian miſſionaries.

While the biſhops of Rome were uſing every means to become the heads and maſters of the univerſal church, they obtained, by an unforeſeen accident, the wiſhed-for title of Oecumenical biſhop, which was ſolemnly conferred upon them, with all the power they affixed thereto [a], by the Greek Emperor Phocas, an hateful tyrant and a deteſtable parricide. But all that the popes got by the title at that time, was only an increaſe of that animoſity which then ſubſiſted between the Greek and Latin Churches. Many biſhops of the Weſtern church reſolutely oppoſed theſe extravagant attempts of the Popes, as did ſeveral princes. And we may obſerve of the kings of Spain in particular, that they claimed very near the ſame ſupremacy over the churches of their kingdom, [b] as the kings of England have had over theirs from the time of Henry the Eighth.

They pretend, that Benedict obtained of the Emperor Conſtantine Pogonat, that the election of the Popes ſhould be held good and valid, though made without the conſent of the Greek Emperors. This by ſome is called in queſtion; it is certain the ſucceſſors of Benedict could not make uſe of this privilege.

[a] See the Collection of Letters of Launoi, printed at Cambridge, p. 543. but which is addreſſed to Anthony Haure.

[b] See the Hiſtory of Italy, by Muratori, in the year 686, and the Journal of the Popes, which was compiled about the middle of this Century, ch. ii. tit. iii.

[c] We find them among the Symmicta of Leo Allatius, lib. i. p. 48.

In this century they continued increaſing the number of church feaſts. To thoſe which had been ſucceſſively inſtituted to the honour of the bleſſed Virgin, they added the commemoration of her birth, which was commanded to be obſerved the 8th of September. In the year 631, the Emperor Heraclius, having recovered the croſs of Jeſus Chriſt, which they pretended was found by Helena, the mother of Conſtantine the great, and had been carried off by the Perſians, he ordered a particular feaſt on that account, which was called the Exaltation of the croſs. Before that time, in 610, pope Boniface the fourth conſecrated the firſt of November, to the memory of all the ſaints. The new rites increaſed to ſuch numbers, that we ſhall not have room to give an account of them. The church diſcipline underwent great changes, and was in extreme need of reformation, as the fathers of the ninth council of Toledo publickly declared.

This century produced but very few good writers. Some authors however have left proofs of their learning, that ought not to be forgotten. Among the Greeks, John Philoponus was much celebrated for his extenſive knowledge; he was at the ſame time a very ſubtil philoſopher, and an able divine, at leaſt for thoſe days. We have already ſaid, that he was the ſuppoſed author of the doctrine of the Tritheites. Maximus, the Monk and Confeſſor, acquired great reputation by his writings, but more particularly by the affair of the Monothelites. We have likewiſe ſome works remaining of Sophronius patriarch of Jeruſalem, and of Andrew, archbiſhop of Crete. Theodore, a prieſt of Rhaite, has left a ſmall but very good treatiſe, upon the incarnation of Jeſus Chriſt, written againſt the Hereticks. The learned have great obligations to the author of the Chronicum Alexandrinum, or Paſchale, for his chronological exactneſs in univerſal hiſtory;

and

and to Theophylact Simocatta, who employed himſelf in writing the hiſtory of his own time. There is a great mixture of good and ill in the monaſtic hiſtory, tranſmitted to us in the Pratum Spirituale of John Moſcus. Epiphanius Hagiopolites, a monk, wrote a very intereſting account of the cities of Syria and Jeruſalem, the ſacred places of Paleſtine, and of the moſt remarkable things in Egypt. We don't know the exact time in which [a] he lived, but will venture to place it at the beginning of this century, or at the latter end of the preceding.

There are ſome amongſt the Latin writers, who merit our commendations. Theodorus of Canterbury was in a great meaſure the reſtorer of learning in England; ſome of his writings ſtill remain. Adhelmus, of the ſame nation, wrote ſome poetry which was far from contemptible. Columbar, whom we have before mentioned as a reformer, was likewiſe an author; his Monaſtic rules have been admired by many learned proteſtants. Creſconius, an African, employed himſelf in explaining the canonical or eccleſiaſtical law. Thoſe who wiſh to acquaint themſelves with the genius of this century, may read with pleaſure the Eccleſiaſtical Formularies of Marculphus, a French Monk. The ſee of Toledo, the firſt in Spain, has been filled by many Prelates, famous in the hiſtory of thoſe times; ſuch as Eugenius, who at firſt refuſed this dignity, and did not at laſt accept it, till it was almoſt forced upon him; Ildefonſus, author of many works, and, among others, of a book upon the church writers; and Julian, who deſpiſed and openly

[a] See the Diſſertation of Dr. Cave, De ſcriptoribus eccleſiaſticis incertæ ætatis at the end of the ſecond part of his Hiſtory, L. A. Pr. Eccl. and the Biblioth. Græc. of Fabricius, Vol. III. p. 82. and Vol. VI. p. 705.

oppoſed the authority uſurped by the biſhops of Rome over the church [a].

The Monks, whoſe members greatly increaſed in the Weſt, did not a little contribute to the corrupting of the purity of the faith. They were the firſt who introduced the doctrine of Purgatory, and as they had no real good proof to found it upon, they invented numbers of viſions, revelations, and, other childiſh ſtories, which eaſily impoſed upon the common people. It is to their baſe adulation that the papal power owed its rapid progreſs throughout the Weſt, and the ſubmiſſion with which the popes of Rome were acknowledged vicars of Jeſus Chriſt. There aroſe in Spain ſome diſputes about the immerſion in baptiſm, whether it ought to be done once, or thrice. This kingdom, in other reſpects, preſerved itſelf from many ſuperſtitions which overran the Weſt [b].

Some hereſies of the paſt ages were revived in this, particularly thoſe of the Manichees in Armenia and Meſopotamia; but we ſhall ſpeak more fully concerning them in the 9th century. The Neſtorians enjoyed great proſperity in Perſia, in Chaldea, and the other Eaſtern countries, under the dominion of the Mahometan princes [c] who granted them many privileges and dignities, which greatly increaſed the number of their followers. Theſe princes granted very nearly the ſame advantages to the Monophy-

[a] See the Acts of the Council of Toledo, held in the year 688 in the Collection of Labbee, vol. VI. col. 1296. where there are ſeveral ſtrokes againſt Pope Benedict II.

[b] This is proved by Michael Geddes, in a particular Tract which may be found among his Miſcellaneous Tracts, Vol. I. N. L.

[c] We cannot enter here into a longer detail: Thoſe who would know more may refer to Renaudot, in his Remarks on Eccleſiaſtical Hiſtory, ſur les anciennes Relations, &c. p. 258. and to Mr. Aſſemani, Vol. III. p. 108.

ſites

ſites and Jacobites [a] in Egypt, particularly in Syria, where to this day their churches are more numerous, and in every reſpect more conſiderable, than thoſe of the Orthodox.

Eutychianiſm produced in this century another ſect, which was the hereſy of the Monothelites, ſo called from their allowing Jeſus Chriſt but one will, and one only operation of the will both divine and human, Θεανδρικὴ.

Theodorus of Pharan, Cyrus biſhop firſt of Phaſis and afterwards of Alexandria, Sergius Patriarch of Conſtantinople, who were the authors of this doctrine, ſeemed to favour the ſentiments of the Monophyſites, and ſought to introduce them again into the church under this new appearance. Others are of opinion that the emperor Heraclius encouraged this doctrine, and cauſed it to be propoſed, hoping thereby to reconcile the Monophyſites and the Orthodox [b]. It is not in effect an error to attribute to Jeſus Chriſt but one will, as the Neſtorians [c] had before done, provided it is explained in a manner conformable to the analogy of the faith. The fault of the Monothelites chiefly conſiſted in their inſiſting too much on this expreſſion, and making it a kind of fundamental article. It is certain that the firſt defenders of this doctrine, gave no explication of it, that was eſſentially wrong. The ſame cannot be ſaid of their diſciples; with whom Heraclius had many clandeſtine intrigues. One amongſt them, called Cyrus, gained, by his attachment to the Emperor's views, the rich

[a] See the Hiſtory of the Fathers of Alexandria, by Renaudot, p. 168.

[b] A long account of this Hereſy may be found in a Hiſtory, which is ſuppoſed to be written by Combefis, and in the fifth Diſſertation, in the Hiſtory of the 7th Century, which is inſerted in the Hiſtory of the 9th Century, by Noel Alexander, Vol. v. p. 623.

[c] See Mr. Aſſemani, in different places of his Biblioth. Orient.

reward of the Patriarchate of Alexandria, in which he was no ſooner inſtalled than he openly propoſed the doctrine of the Monothelites. As it was not difficult to perceive that this novelty concealed ſomething dangerous, the principal of the Clergy, fearing its conſequences, complained of it to Sergius, Patriarch of Conſtantinople, who, to their great ſurpriſe, profeſſed himſelf of the ſame ſentiments with Cyrus. This Sergius engaged likewiſe Pope Honorius to approve, and publickly to profeſs, Monothelitiſm. Sophronius Patriarch of Jeruſalem, far from following the example of the other three Patriarchs, openly and courageouſly defended the orthodox doctrine of the two natures and the two wills in Jeſus Chriſt, in which he was ſeconded by many other biſhops.

In order to completely ſilence the adverſaries of the Monothelites, the Emperor Heraclius, by the perſuaſion of the patriarch Sergius, publiſhed, in 639, an expoſition of their faith, by which they acknowledged indeed a double nature in Jeſus Chriſt, but allowed only one will.

This edict did not in the leaſt calm the ſpirit of diſcord which was riſen in the church. The other edict like to this, called the Type, which was publiſhed in 649 by Conſtantius II, Grandſon to Heraclius, met with no better ſucceſs. But this affair entirely changed its appearance, when the Popes who ſucceeded Honorius embraced the orthodox party, and on that account ſeparated themſelves from the communion of the ſee of Conſtantinople. The Defenders of the Truth ſuffered yet for a great while many perſecutions; but at length their juſt cauſe prevailed: for which purpoſe Conſtantine Pogonat, ſon of Conſtantius II convened, in 680, a council, that was the ſixth oecumenical one, at Conſtantinople, and in which the fathers aſſembled condemned the hereſy of the Monothelites, its

followers,

followers, and even the late Pope Honorius, who by name was anathematiſed. The anathema pronounced againſt Honorius was again repeated and confirmed by ſeveral following councils. From that time, the Roman Pontifs after their ordination were obliged to make a ſolemn profeſſion of faith[a], and to declare they approved and ratified the deciſions of the ſixth council. Thus was peace reſtored to the church. But as, neither in this laſt council, nor in the preceding one, they had given any orders concerning the church diſcipline, they held, in 962, another council to ſupply that omiſſion; for which reaſon it was called Quiniſext, or that of Trull, from the place in which the aſſembly met, which was a town of the royal palace at Conſtantinople. They there made one hundred and two canons on matters of eccleſiaſtical diſcipline. The church of Rome rejected this council, and gave it the name of Conciliabulum pſeudo-ſextum[b].

The chriſtians in this century ſuffered greatly from the animoſity[c] of the Jews, who never omitted an opportunity to injure them; and by ſo doing they frequently hurt themſelves. The church was yet more diſtreſſed in Perſia, where the Idolaters ſtrove to oblige the Chriſtians to join in their worſhip. Coſroes, who governed that kingdom in the beginning of this century, was not contented with giving great diſturbances to the Chriſtians under his power[d], but attacked ſeveral provinces of the Greek empire, ſubdued them, and there exerted his utmoſt fury againſt the Chriſtian religion. At laſt

[a] This may be found in the Liber Diurnus, ch. ii. Tit. ix. p. 41. in the Edition of Garnier.

[b] See the councils of Labbee, col. xiii. 16. Pagi has laid open the whole of this affair, in the year 692, p. 14.

[c] See farther of the Hiſtoria Miſcell. Book xvii. 546, and Hottingen, Hiſt. Eccl. Sect. ſ. Vol. i. p. 6421.

[d] See Aſſemani, Biblioth. Orient. Vol. vi. p. 93.

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the emperor Heraclius had the happineſs to quell this cruel and dangerous enemy both to the empire and to the true faith.

The greateſt wound the church ever received, and that which deſtroyed beyond all means of recovery the countries in which Chriſtianity appeared moſt flouriſhing, was cauſed by Mahometiſm, a new ſect or religion that took its riſe in Arabia about the beginning of this century. Its author or founder was Mahomet [a], who was born of good family in Mexico, a city of Arabia Petræa, called by the natives Hegia. He at firſt applied himſelf to commerce; but, being tired of that life, he began at more than forty years of age to act the prophet; and, after having for ſome time declared to his countrymen the viſions and revelations he pretended to receive from heaven, he at laſt declared himſelf an envoy from God, ſent to deſtroy totally the law of Moſes and of Chriſt, and to eſtabliſh in the world the moſt pure and perfect religion that had ever exiſted. At the firſt he found but few perſons who gave credit to him; on the contrary, he was laught at, and at length perſecuted, ſo that he was forced in 622 to leave Mexico and to retire to Medina. It is from this flight of Mahomet, called Hegira by the Arabians, that the Muſſelmen date the beginning of their æra. Mahomet in Medina joined to the office of prophet that of prince; and after having laid the foundations of an empire ſurpaſſing all that had ever been, in

[a] We have a life of Mahomet written by Abulfeda, a Mahometan prince of Hama, in Syria. John Gagnier, who himſelf wrote a life of Mahomet, publiſhed an edition of this work in Arabic and Latin, at Oxford, in 1723. The learned Dr. Prideaux has given us a life of this Impoſtor, in which he has collected with much care all that is known of him. The preliminary diſcourſe of Mr. Sale, prefixed to his edition of the Alcoran, informs us of moſt of the particulars of Mahomet's life and doctrine.

extent,

extent, power, and duration, died in that city, aged 63.

The new religion introduced by Mahomet, and adopted by ſeveral nations ſince that time, is contained in the Alcoran, a book that this impoſtor pretended to have received by the miniſtry of the Angel Gabriel. It is very evident that the doctrine of this pretended revelation was nothing more than an abſurd mixture of the ancient Paganiſm of the Arabians, of Judaiſm, and of Chriſtianity. Though Mahomet hoped to draw his countrymen from their ancient idolatry to the worſhip of one God, he ſtill retained many things of the ancient religion of the Arabians. But, as he was aſſiſted by a Jew and a Neſtorian Monk in the compoſition of the Alcoran, it is not ſurpriſing that he ſhould have united in his laws many things taken from the Jewiſh and Chriſtian religions, adding to them numerous reveries, the fruit of his own imagination: In order to make proſelytes to his new doctrine, this falſe prophet uſed every art of ſeduction. Agreeable to the conſtitution and morals of his countrymen, he allowed them in this world the enjoyment of a plurality of wives and of all other temporal bleſſings, and promiſed them from God, that after death they ſhould enjoy in paradiſe a life of the moſt perfect voluptuouſneſs. At the ſame time, he employed the force of arms againſt thoſe who refuſed to receive the Alcoran.

Mahomet dying at Medina in 632, they choſe for his ſucceſſor Abubeker his father-in-law, to whom they gave the title of Caliph. As many among the Arabians received this religion merely by conſtraint, they waited impatiently for the moment when they might renounce it; but Abubeker knew how to reſtrain them in their duty. This Caliph, from the firſt year of his reign, got poſſeſſion of Chaldæa and Aſſyria; and paſſing from thence to

Meſopotamia and Syria, he ſubdued the greateſt part of thoſe provinces in the ſpace of two years. The Caliph Omar, who ſucceeded him, defeated ſeveral times the armies of the Greeks, and added to his dominion all Syria, with Paleſtine, Egypt, and Africa. Under the reign of this ſame Omar, and his ſucceſſor Othman, the vaſt empire of Perſia was near wholely ſubdued by the Mahometans, and has ſince that time been ſubject to the Caliphs. All theſe things were tranſacted in the ſpace of about eighteen years.

[a] Sim. Oakley has given us a very exact account of the aſtoniſhing conqueſts the ſucceſſors of Mahomet made, in his Hiſtory of the Saracens, and the manner by which they brought into ſubjection Syria, Perſia, and Egypt.

CENTURY VIII.

THE Neſtorians diſperſed throughout the eaſtern part of Aſia had, in this century, particularly towards the cloſe of it, the happineſs to publiſh the glad tidings of ſalvation; founding ſeveral churches among the nations who inhabited the Weſtern, Southern, and Eaſtern parts of the Caſpian ſea. There were likewiſe in Germany, many uſeful labourers in the Lord's vineyard, who with as much zeal as ſucceſs employed themſelves in the converſion of the Thuringians, the Franks, the Bavarians, the Heſſians, and the Friſons, which work they had begun in the preceding century[a]. But it muſt be allowed their ſucceſs was much more complete, when the princes interpoſed by their authority, and the force of arms gave additional weight to the preaching of the Miſſionaries. Theſe were the principal means made uſe of by Boniface (an Engliſhman, who was entirely devoted to the Popes) to convert ſome of the Germans, notwithſtanding which he was called their apoſtle. All things went for a long time according to his wiſhes, and he even enriched himſelf in the diſcharge of his office; but at laſt he met with a reward he did not aſpire to, which was the martyrdom

[a] Numbers of writers have treated on this ſubject. See among others John Henry Urſinus's Works, De Eccleſiarum Germanicarum origine & progreſſu.

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he ſuffered by the Barbarians of Frieſland, into whoſe hands he fell. We muſt not omit to ſpeak of the converſion of the Saxons, who at that time were the moſt powerful and warlike nation of all Germany. Charlemagne king of France, and afterwards emperor of the Weſt, after a long and cruel war, ſubdued them and forced them to receive the goſpel. This prince, who had more zeal than knowledge, uſed every endeavour to ſucceed in this enterprize, and to eſtabliſh the Chriſtian faith ſo effectually in Saxony, that it ſhould never be deſtroyed. He was equally deſirous of bringing back the Hungarians [a] to the profeſſion of Chriſtianity, which they had once received but now almoſt totally abandoned; and did not ceaſe making war againſt them till he had effected his purpoſe [b].

Charlemagne was in general well inclined to the church, and uſed every opportunity to ſignalize his zeal for religion, of which the Roman church was ſenſible, for he protected her biſhops and conſiderably augmented their power and riches. They, in their turn, deſirous to ſhew their gratitude to this prince for ſo many ſervices, declared him at firſt a Roman Patrician [c], and afterwards, about the end of

[a] Of the converſion of the Hungarians, ſee Pagon, A. D. 796.

[b] There has appeared at Wirtenberg, in 1759, a work entitled Commentatio de propagatione Lucis Evangelii ſeculo nati Chriſti primo, apud majores hodiernorum Hungariæ incolarum Auſtri, G. L. H.

[c] The learned are not agreed in what the dignity of a Roman Patrician conſiſted. Mr. Muratori has made it plainly appear, that the government of the city and ſupreme power in civil affairs was inveſted in them. They had preſerved to the Greek emperors in the city of Rome, which had been for a long time the ſeat and only capital of the empire, the titular dignity of emperor with ſome prerogatives annexed to it; but, after the time of the Lombards, the Patricians had real power over Rome and its territories; ſuch as had before belonged to the emperors. See Muratori, Hiſt. rerum Ital. vol. iv. p. 556.

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the century, conſecrated him emperor. They carried their gratitude even beyond the grave; for, at the preſſing requeſt of the emperor Frederick the firſt, in the twelfth century, they placed Charlemagne amongſt the number of their ſaints [a]. This good emperor perceived that the ſtate of the church was very deplorable and daily degenerating, which made him think ſeriouſly of deſtroying or at leaſt reforming by degrees the many [b] abuſes that were introduced therein. He laboured particularly to diſſipate the extreme ignorance which prevailed throughout the church, and with it the croud of ills it brought. To that effect, he tried every means to bring back the taſte and ſtudy of the Belles Lettres; he was profuſe in his generoſity to the learned, admitted them to his converſation and even to his council, and founded ſeveral monaſteries, wherein lectures were given on every ſubject of human knowledge. Beſides, he eſtabliſhed ſchools [c] in every place were they might be uſeful, and did many other actions truely praiſeworthy, for the ſervice of his people. But the ill-fate of thoſe times was the cauſe, that intentions ſo wiſe, and methods in appearance ſo efficacious, produced only the philoſophy or theology that has been ſince called ſcholaſtic, a ſcience very hurtful to the progreſs of the human mind.

We are now come to the higheſt pitch of the popes greatneſs, which enabled them to

[a] See an excellent work of Mr. Francis Welch, entitled Hiſtoria Canoniſationis Caroli M. printed at Jena, in 1750 in 8vo.

[b] See the Syriac Abridgment of the Hiſtory of France, Vol I. p. 262, and Dupin, in his Preface to the 4th Vol. of his Hiſtory.

[c] The learned Launoi has written very clearly concerning the laudable zeal of Charle magne, for the advancement of learning, in his book De ſcholis a Carolo Magno per occidentem inſtitutis. This book is reprinted by John Albert Fabricius.

throw

throw off the dominion of the Greek emperors, and to enjoy the right of ſovereignty over the conſiderable poſſeſſions they had acquired in Italy; this project they had long ago formed, and with great art at laſt effected. The pretended donation of the Cottian Alps made to John the 7th, who in 705 poſſeſſed the ſee of Rome, is certainly a fable [a]; for that domain never belonged to any one of the Popes. Conſtantine the 1ſt refuſing to receive the confeſſion of faith, ſent him by the emperor Philip Bardanes, cauſed many tumults and ſeditions in Italy. During the pontificate of Gregory the II. the emperor Leo III. declared his objections to the images which were introduced into the Greek church, and baniſhed them; commanding alſo the ſame thing to be done in all the provinces of Italy that acknowledged his authority. The Pope, to whom this order was addreſſed, oppoſed it with all his power. It is even ſaid that he excommunicated the emperor, and freed his Italian ſubjects from their allegiance. But though it is well known that Gregory excommunicated Anaſtaſius, patriarch of Conſtantinople, as well as Paul and Eutychus, Exarchs of Ravenna, there are no ſufficient proofs [b] that he dared to treat the emperor in that manner. It appears rather that he recollected his duty to him, as a maſter whom he acknowledged (though he called him heretick) and he

[a] See, by Anaſtaſius the Librarian, that this referred to ſome lands on the Alps, which had been given to the Romiſh church taken from them afterwards by the Lombards, and reſtored again by king Aribert. See his life of John 7th. Conſult alſo Muratori's Hiſtory.

[b] We receive the beſt information on this ſubject from Launoi, in letters before mentioned. See alſo Dupin's 7th diſſertation, and his treatiſe on the ancient diſcipline; and Giannoni in his Hiſtory of Naples, Vol. I. p. 403. This report never gained much credit amongſt the Greeks, from the hatred to the popes; nor likewiſe amongſt the modern Latins: but we ſee evidently the contrary in the Latin writers of that time.

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he ſtrove to preſerve others in their allegiance. Gregory the Third followed his example, and in a ſynod, held at Rome, he excommunicated all the Iconoclaſts in general. The diſputes of theſe two popes with the Greek emperors, laid the foundation of the temporal power of the popes in Italy.

Zacharias, ſucceſſor to the two Gregories, found, by their example, that the church of Rome might receive much advantage from the French nation; for which reaſon he thought to do an agreeable thing to that People, by authoriſing them to depoſe their lawful king Childeric, and to raiſe Pepin, formerly mayor of the palace, to the throne. Pepin, being raiſed to the ſupreme dignity, never failed to expreſs his gratitude to the popes; and was from that time a conſtant and beneficent Friend to the Roman ſee. Stephen II. ſtill happier than any of his predeceſſors, ſaw the exarchate of Ravenna taken from the Greek emperors, and obtained the poſſeſſion of it from Pepin; who, however, reſerved the ſovereignty thereof to himſelf and his ſucceſſors [a].

Charlemagne, having ſubdued the Lombards, confirmed this Donation to Adrian I. and even added to it ſome new territories. Notwithſtanding this, the city of Rome, which for many centuries had been the ſeat and capital of empire, was all this time dependant on the Greek emperors [b], till it was delivered by Charlemagne upon his being inveſted with the imperial dignity. This ſolemnity was celebrated by Leo III. ſucceſſor to Adrian, at the Chriſtmas of the Year 800. The Pope, after

[a] Though Stephen demanded of Pepin, and obtained the exarchate of Ravenna for the apoſtolical ſee, or, to uſe the old ſtyle, for St. Peter, this Prince only meant that they ſhould have the profits, while he himſelf, and his ſucceſſors, retained the power. This is proved in Mr. Muratori's Hiſt. vol. iv. p. 4, 6.

[b] Conſult Muratori Hiſt. vol. ii. ſec. 72.

having crowned Charlemagne, paid him the homage of an emperor and maſter. His ſucceſſors continued the ſame marks of ſubmiſſion.

It was in this century that private or ſolitary maſſes were firſt heard of. Theſe were introduced as it were by ſtealth [a], and much diſapproved by people of underſtanding. About the ſame time all the churches, under the dominion of Charlemagne, received, by his orders, thoſe paſſages of the New Teſtament, called [b] Goſpels and Epiſtles; and

[a] They were ſeverely condemned in the ſixth council of Paris held in 889. See the the 7th vol. of Labbe's Collection. Canon 48 begins thus: Irrepſit in pleriſque locis, partim incuria, partim avaritia, reprehenſibilis uſus & congrua emendatione dignus, &c.

[b] Among others, Theodulphus of Orleans, who lived in this and the following century. See his Capitula ad Preſbyteros ſuæ Eccleſiæ, inſerted in the work of P. Sirmond, vol. ii. col. 926; and alſo Walafred Strabo in his book De Rebus Eccleſiaſticis, ch. xxii. and Charlemagne himſelf, in his Capitulaire, ſur les mages, lib. ii. p. 246.

[b] The feſtival days probably gave riſe to this cuſtom, as they were always obliged on thoſe days to treat on the ſame ſubjects, and afterwards they appointed ſome for Sundays; but every church had free liberty to do as they pleaſed in that reſpect. For many centuries the Greek church had the ſame cuſtom, though their choice of texts entirely differed from that of the reſt. In this, therefore, Charlemagne followed an antient cuſtom, tho' it was but by degrees that it again came into uſe. It is not improbable that the churches of the Gauls were the firſt who uſed the texts near the end, or about the middle of the fifth century; and this is perhaps what Grenadius of Marſeilles has in view in his 79th chapter of his book De Viris Illuſtribus. It is remarkable, that all theſe texts are in the ſame order we have them now in the Homilies of Euſebius and Eneſa, publiſhed in 1675 at Paris in 8vo. It is apparently ſome clergyman of the church of the Gauls, as Zacher of Lyons, or Truſtus of Nizz, Ceſaricus of Arles, who is diſtinguiſhed under the Name of Paul of Emeſa. To return to the uſe of the goſpels and epiſtles: we have good ground to believe that they paſſed from the Gallican into the Roman church. Charlemagne made uſe of his authority to introduce them into all the churches ſubject to him: the weſt by degrees entirely conformed to this inſtitution. See Joh. Hin. Thameri Schediaſma de Origine & Dignitatis Pericoparum, a work reprinted at Jena in 1739, and Jo. Franc. Buddæi Iſagoge Hiſtorico-Theologica, p. 1640.

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they were read regularly throughout the year: This cuſtom was, however, ſtill more ancient. The incredible ignorance of the clergy of that time ſeems to have been the motive that determined Charlemagne on this occaſion; as it likewiſe did to order them to read to the people ſome extracts from the beſt works of the antient fathers and others on the explanation of thoſe texts; from thence was made the collection of Homilies. Nothing ſurely could be done wiſer than this in ſuch times. But there aroſe from it great diſadvantage: They applied themſelves leſs to the reading of the holy ſcriptures, and grew indifferent about the right underſtanding them.

We may eaſily ſuppoſe, that there were but few learned men, who did honour to the church in this century. The Greek church, ſuffering under numerous calamities, both from within and without, produced but very few perſons diſtinguiſhed for their learning. Andrew, the metropolitan of Crete, was celebrated for his ſermons; ſome of which remain to this day. John Damaſcenus, who was diſtinguiſhed among all the philoſophers and theologiſts, introduced into divinity the ſubtilties of the Peripatetic philoſophy, and is the firſt among the Greeks, who publiſhed a ſyſtem of ſcholaſtic divinity: He likewiſe gained applauſe by many other writings. He was remarkable for his ſuperſtitious veneration for images, which he carried ſo far as openly to defend them. The beſt hiſtorians amongſt the Greeks were, George Syncellus and Theophanes.

We cannot refuſe to the emperor Charlemagne the firſt place amongſt all the writers of the weſt, of whoſe works we have any remains. Bede, an Engliſhman, furnamed the Venerable, was a laborious writer, and is greatly eſteemed even by the learned of our days. The knowledge of Alcuin gained him

the favour of Charlemagne, and enabled him to render ſuch ſingular ſervices to ſcience in general, that his memory will be ever eſteemed. The principal theologiſts of this century in the Latin church were, Paulin, patriarch of Aquileia, Leidradus of Lyon, and Theodolf of Orleans; to whom we may add Boniface, already mentioned. Paul Deacon, Fredegairus, the ſcholaſtic, and Eginhard, gave up their time to the hiſtory of this century and the preceding ones. Eginhard was an author far ſuperior to the genius of the times: He left us a good life of Charlemagne. It is to this epoch we may place the compoſition of two books, whoſe authors are unknown, called Ordo Romanus and Liber Diurnus, both uſeful to thoſe who wiſh to acquire the knowledge of theſe times.

This century, like the preceding ones, was greatly troubled with diſſenſions and hereſies. The hereſy known throughout the weſt by the name of Felician, its author[a], or that of Adoption from its ſubject, though trifling in itſelf, was the cauſe of great diſputes amongſt the divines. Elipand, biſhop of Toledo, under the dominion of the Saracens, conſulted by letter Felix, biſhop of Urgel, whether "our "Saviour, according to his human nature, ought to "be looked upon as the real or adopted ſon of God." Felix anſwered him, that "J. C. according to his hu-"man nature, could not be called the own ſon, or "eternal ſon of God, but that he was only the "adopted ſon."

After that time theſe two biſhops always made uſe of that expreſſion, both in their diſcourſes and

[a] We find the hiſtory of Felix de Urgel exactly ſtated, with all the details and ſubtilties of this controverſy, in a diſſertation of John Trellond, intitled, De Felice Urgelitani & Elypardi Toletani, Leeriſi vulgo Adoptiana, which Mr. Vogt has inſerted in his Biblioth. Hæreſ. vol. i. taſ. 2. The other authors, who have treated on this ſubject, are enumerated by Mr. John Albert Fabricius in his Bibliotheca Mediæ Latinitatis, vol. ii. p. 484.

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in their writings, which cauſed them to be ſuſpected of hereſy. It was thought they would, as Neſtorius had done before them, carry too far this diviſion of the two natures in our Saviour, and give him not only two natures, but even two perſons. As Felix always acknowledged, without any equivocal expreſſion, Jeſus Chriſt to be the true God, and never called him the adopted ſon; but when ſpeaking of his human nature, we muſt agree with the opinion of the learned, who look upon this controverſy as a mere diſpute of words [a]. But, however, the learned of this century looked upon it in a very different light: they declared Felix guilty of propagating a dangerous hereſy, and on that account condemned him. Immediately the abbot Beatus, and biſhop Etherius, both Spaniards, wrote againſt this pretended error, and ſtrove, though unſucceſsfully, to refute it. The emperor Charlemagne and pope Adrian convoked in 788 a council at Narbonne [b], by which the doctrine of Felix was proſcribed. It met with the ſame fate in a ſynod held in the city of Aquileia in 791, where Paulinus of that place preſided; as likewiſe at that of Ratisbonne in 792, and in that at Franckfort in 794. Pope Leo III. aſſiſted at this laſt; and the decrees of the preceding aſſemblies were there confirmed. In ſhort, they held another aſſembly at

[a] Among thoſe who thought ſo, we may number P. Pagi himſelf; who, contrary to cuſtom, ſpeaks advantageouſly of this hereſy in his oration on the Incarnation, lib. vii. ch. i. We are not to wonder then that many other proteſtants have done the ſame. Among others, John-George Dorſcheus, George Calixtus Spanheim the younger, and Baſnage, and John. Laur. Moſheim, with many more.

[b] Baluzius was the firſt who publiſhed the acts of this council in his addition to the work of Peter de Marca de Concordia Sacer. & Imp. lib. vi. ch. xxv. See particularly the notes at the bottom of page 993. We find the ſame acts in the collection of Labbé, vol. vii.

Aix-la-Chapelle the ſame year, and on the ſame ſubjects. Some ſay that the emperor was there, and that Felix, at length convinced of his error, acknowledged and there renounced it; and by that means put an end to all the troubles it had cauſed; but others think this very improbable[a]. However this may be, Felix remained beloved and reſpected by many, even of his adverſaries, in ſo much, that, after his death, the church of Urgel canonized him[b].

The uſe and worſhip of images[c] was in this century the cauſe of moſt fatal and violent diſputes, and of great commotions in the eaſtern church. The church had tolerated the uſe of them from the firſt century, but at the ſame time condemned the worſhip paid to them, which afterwards was clandeſtinely introduced, and daily gained ground. The quarrel on this ſubject became very violent, when, about the year 711 or 712, the Greek emperor Philip Bardanes, a favorer of the Monotholites, commanded the picture, that repreſented the ſixth council, by which that error had been condemned, to be taken out of the church of St. Sophia

[a] Fabricius, l. c. p. 483.

[b] Baluzius in his notes on Agobord, p. 8.

[c] The whole account of this diſpute has been wrote with great care, ſenſe, and judgment, by the learned Mr. Daillé in his treatiſe De Imaginibus; this work is divided into four books, and was printed at Leyden in 1642 in 8vo. It remained for a long time unanſwered by the Roman Catholic writers, till Noel Alexander inſerted, in the eighth century of his hiſtory, a diſſertation de uſu & cultu imaginum, in which he attempts to throw off all Mr. Daillé's arguments. It is true, indeed, that Maimbourg publiſhed in France a hiſtory of the Iconoclaſtes, but it is filled with nothing but childiſh fables, and has not even any appearance of the fidelity and dignity that ſuch a hiſtory requires. Fred. Spanheim anſwered theſe two writers in the moſt ſatisfactory and convincing manner. The work is intitled Hiſtoria Imaginum Reſtituta, printed in 1686 in 8vo.

Pope

Pope Conſtantine I. thought that by this the emperor intended to attack at the ſame time both the orthodox doctrine as well as the images; which, indeed, induced him to reject the confeſſion of faith of this prince, and to oppoſe it by a formulary, in which he eſtabliſhed the true doctrine in oppoſition to the tenets of the Monotholites; and at the ſame time ordered that the images ſhould remain in the church as objects of veneration [a]. This proceeding of the pope's, ſo offenſive to the emperor, was but the prelude to many others ſtill more injurious. Thus began the cruel war between the Iconoclaſts and the Iconolators, which laſted a long time, and was the cauſe of many misfortunes to both parties. The death of Philip Bardanes ſuſpended the diſpute, and procured them peace for about fifteen years. During this time, the attachment to images and to the worſhiping of them encreaſed moſt ſurpriſingly. Leo III. perceived it with great affliction, and to prevent at leaſt the worſhiping of images, he ordered them to be placed ſo high in the temple as to render it impoſſible. This happened in the year 726; but the extravagant proceedings of the patriarch Germain and the monks in favour of their favorite images, as likewiſe the troubles they cauſed in Italy on this occaſion, encreaſed ſo far the emperor's averſion to them, that in 730 he entirely baniſhed them from the churches, and decreed puniſhment for the worſhipers of them: theſe laws remained in force ſo long as he lived. His ſon Conſtantine, to whom the Iconolators, through hatred, gave the diſhonourable name of Copronymus, followed his ſteps. In order to put an entire end to this affair, he aſſembled in 754 a general council

[a] See the life of Conſtantin I. by Anaſtaſius the librarian in the councils of Labbé, vol. vi. col. 1390; and Francis Pagi in the Breviar. Pontif. vol. i. p. 507.

at Conſtantinople, in which the worſhip of images was univerſally and unanimouſly condemned.

Leo IV. the ſon of Conſtantine, perſevered in the diſpoſition of his predeceſſors; and being of gentle and humane temper, he probably might have effected, by mildneſs, what his father attempted by ſeverity, if he had not had Irene for his wife, whoſe extreme attachment to the worſhip of images tranſported her with ſuch fury as made her guilty of the greateſt crimes; having begun, as ſome pretend, by haſtening the death of her husband, ſhe took the reins of government, and made uſe of her authority to commit the moſt unworthy actions, and to eſtabliſh the images and their worſhip in the churches. For this purpoſe ſhe thought it neceſſary to oppoſe another general council to that which had proſcribed the images; and after many delays ariſing from different obſtacles, this council was held at Nice in Bithynia in the year 787. By this the acts of the preceding council were entirely annulled; and it was decided, that the honour, worſhip, and adoration of images ſhould be eſtabliſhed beyond the power of oppoſition. Charlemagne, and the divines of the weſt, diſapproved the decrees of this council, and condemned them in another held at Franckfort in 794. The emperor himſelf defended the judgment paſſed by this council in the writings to which he ſigned his name. Notwithſtanding all this, the Greeks adopted the impious and abſurd deciſions of the ſecond council of Nice, but they did not carry the idolatrous worſhip to ſuch an height of extravagance as it has been ſince arrived at in the Roman church [a].

The principal outward calamities, which the church ſuffered in this century, were occaſioned by the Mahometans, who perſecuted the Chriſtians in ſeveral countries. The dominion of the infidels encreaſed

[a] See Daillé, lib. lxiv. ch. viii. and Spanheim, ſect. 8, 15.

very

very conſiderably in the eaſt, and they became ſo powerful, that they ſeemed to hold Conſtantinople in the ſtate of a beſieged city. They entered likewiſe into the weſt, having ſent an army, in 710 and in the year following from Africa to Spain, where, after defeating the king Roderick in a pitched battle, they deprived him at once both of his kingdom and his life. This was the epoch of the foundation of the kingdom of the Saracens in Spain. From thence they made an irruption into the Narbonoiſe Gaul, and, after having miſerably ravaged Burgundy, they would have carried their arms ſtill farther, had they not been oppoſed by Charles Martel and his grandſon Charlemagne, who entirely defeated them, and forced thoſe who eſcaped from this defeat to return into Spain.

We muſt now conclude this century. The reign of Charlemagne was its greateſt glory: it was he who preſerved it from that ignorance, which would otherwiſe have entirely overſpread it. Yet, however, the ſeeds of thoſe capital errors concerning the ſacrament, which infeſted the following centuries, were already diſcernible in this. During the heat of the diſpute concerning the images, the fathers, aſſembled at Conſtantinople in 754, declared that our Saviour had left no other image of himſelf than the ſacrament. To which thoſe of Nice anſwered in 784, that the ſacrament was not the image, but was the real body and blood of Jeſus Chriſt. Thus the notion of the real preſence took its riſe from the worſhip of images. The whole hiſtory of this century is filled with croſſes, relicks, and other ſuperſtitions. We may judge of the ignorance of thoſe times by the canon that ordered the prieſts to learn to read, by the baptiſm adminiſtered in nomine patria, filia, & ſpiritua ſancta, and by the condemnation Virgilius pronounced againſt ſome prieſts for believing there were Antipodes.

CENTURY IX.

LEWIS the debonair, ſon and ſucceſſor to Charlemagne, aſcended the throne in 814. He imitated the piety of his father, but wanted his diſcernment; for the principal thing in which he ſhewed his care to religion, was by loading the clergy with favours, which they at laſt made uſe of to his detriment. His zeal, however, was uſeful by exerting itſelf for the propagation of the goſpel among the infidels. It is to him that the Cimbri, the Danes, and the Swedes, are indebted for their converſion. Lewis ſent into thoſe countries Ebbon, archbiſhop of Rheims, who preached to them in 823, but with very little ſucceſs. Anſgaire, a monk of Corbia, was much happier in his endeavours; for arriving in Denmark in 826, he there planted the ſeeds of the faith, and ſaw it bring forth abundantly: from thence he went into many other northern countries. Anſgaire was made in 831 the firſt archbiſhop of Hamburg [a]; and for his ſake the biſhoprick of Bremen was added to the archbiſhoprick of Hamburg in 849 [b]. His labours

[a] See P. Pagi in the Critique de Baronius in the year 832. The ſame author declares from Adam of Bremen, that there were churches dependent at that time on the archbiſhoprick of Hamburg.

[b] See P. Pagi on the 858, No. 3. It is right to attend to thoſe dates, becauſe they differ very extraordinarily in different writers; a circumſtance which makes great confuſion in hiſtory.

juſtly merited all the honours they obtained. The Sclavonians were about the ſame time indebted to him for their knowledge of the true faith. The Bulgarians were firſt among theſe people, who embraced the goſpel under their king Bogoris [a], Methodius and Cyrillus their apoſtles, who went from them to preach to the Moravians and Bohemians, who likewiſe embraced chriſtianity about the year 894. The popes afterwards granted to the Moravians the liberty of celebrating divine worſhip in their own language, which was the Sclavonian [b].

The ſee of Rome acted always on the ſame principles, and was continually making efforts to render the juriſdiction it had uſurped over the church ſecure and immoveable [c]. For which reaſon they ſtrove to free themſelves from all temporal dominion, even from that of the king of France, to whom they had ſuch great obligations, and without whoſe help they never could have obtained the ſupreme power they now enjoyed. Theſe attempts were ſtrongly re-

[a] There is a letter from Photius to this Bogoris, who at baptiſm took the name of Michael. The patriarch throughout this long letter calls him his ſpiritual ſon. It is the firſt in the London edition of 1657. This letter may be looked upon as an epitome of chriſtianity.

[b] See Andrew Wengerſeius in his Hiſt. Eccleſ. Sclavon. 1. p. 8, and the Breviar. Pontif. Roman. vol. ii. p. 113.

[c] We ſhall do well to conſult on theſe ſubjects a work of Philip Mournay, intitled, The Myſtery of Iniquity, or the Hiſtory of Papacy, which appeared at Samur in 1611 in French, dedicated to Henry IV. king of France; and in Latin dedicated to James I. king of Great Britain. We meet with here an exact account of the ambitious ſteps of the popes from the ſecond century till the reformation, and of the obſtacles they met with. This treatiſe may be looked upon as an excellent refutation of the annals of Baronius: it is at the ſame time the firſt that broke the ice and cleared the way for others. Giannone, in his Hiſtory of Naples, has very fully laid open the rapid progreſs of the pope's power, and the attempts they made on the authority of the kings of France.

ſiſted

ſiſted by the princes on their ſide, and even by the biſhops of the principal churches, who omitted nothing to maintain their rights and prerogatives. Gregory IV. favoured the unnatural rebellion of the two ſons of Lewis the debonair againſt their father; aſſiſted them in it, and gave them the moſt pernicious advice. The inſupportable pride of Nicholas the firſt cauſed the Greeks to ſeparate themſelves for ever from the communion of the eaſtern church. This pope took the advantage of the Decretal letters [a], a work evidently ſuppoſititious to take upon himſelf an unlimited authority. It is ſuppoſed by many, and with great probability, that it was for the ſame reaſons, and about the ſame time, they forged the famous donation of Conſtantine the Great [b], which was then made public, but not at all regarded; at leaſt thoſe who firſt ſpoke of it lived in this century. Another remarkable thing about this pope Nicholas is, that in the letters, and other writings that we have [c] of his, we find his name always placed before thoſe of the emperors or kings he was concerned with. Adrian II. was his ſucceſſor and faithful imitator; as was likewiſe John VIII. and Adrian III. This laſt

[a] Theſe ridiculers were at firſt (as we believe) brought to light by M. Iſidore, ſurnamed the Fiſher, or the Merchant. The Jeſuit Turrian undertook, in the ſixteenth century, to ſupport the authenticity and authority of the Decretals. David Blondel wrote a treatiſe, entitled, Pſeudo-Iſidorus et Tarrianas Vapulans, which entirely refutes all the jeſuit has advanced; ſo that all the ſenſible part of the Roman church look upon theſe letters as an abſurd fiction.

[b] See the Biblioth. of Alb. Fabricius, vol. vi. p. 45. Conſult alſo Mic. Geddes's treatiſe, intitled, the Grand Forgery diſplayed. This work may be found among his miſcellaneous tracts.

[c] See the authors mentioned by Fabricius, l. i. Peter of Marca attributes this donation to the eighth Century, which he ſays was made with the knowledge and advice of the popes. Geddes likes better to attribute this grant to Stephen, the predeceſſor of Paul. See the above.

Pontiff,

Pontiff, by a decree made in the year 884, declared, that the emperor's conſent and confirmation [a] ſhould not be waited for as neceſſary after the election of a pope. The plan of our work does not allow us to enter upon a fuller account of the conduct of the popes.

It is to this century that we muſt place the hiſtory or fable of the popeſs Joan. They ſay, that a girl, having diſguiſed her ſex, ſucceeded to the popedom after Leo IV. in 855, and poſſeſſed the holy ſee for two years and ſome months; when, in a public proceſſion, ſhe was ſeized with the pains of child-birth and died. Some writers of the Roman church were the firſt relaters of this fact: it was adopted by the proteſtants, and for a long time credited. But ſome learned men having taken the trouble to trace this report to its firſt riſe, have rendered it ſuſpicious, and particularly proved that it cannot be reconciled with chronology. Some people, however, ſtill believe in the exiſtence of this popeſs [b].

The Greek and Latin churches produced ſome learned men, whoſe memory ought not to be forgotten. Among the firſt of whom in the Greek church was Photius, patriarch of Conſtantinople, who, for the time in which he lived, might be juſtly reckoned a man of admirable erudition and exquiſite judgment. Nicephorus, patriarch of Conſtantinople, applied himſelf to hiſtory, and was diſtinguiſhed among the moſt zealous defenders of

[a] Giannone, vol. i. p. 527. Breviar. Pontif. vol. ii. p. 160. But at the end of this century, Stephen VI. paſſed a decree, reſtoring to the emperors the antient rights, and Theodore II. confirmed it.

[b] The Latin treatiſe of Mr. Spanheim on this ſubject is well known, and ſtill more what L'Enfant has taken from it, and publiſhed under the title De la Hiſtoire de la Papeſſe. It was reprinted in 1720.

images;

images; as likewiſe Theodore, ſurnamed Studitus [a], who has left us ſeveral writings which are far from being contemptible; Methodius the Confeſſor, and ſome others. Several ſubjects in theology were treated by Theodore Abucara and Nicetas David. Peter of Sicily compoſed a hiſtory of the Manichees of thoſe times. The Syrians poſſeſſed a very learned man in the perſon of Moſes Barapha, well known to the writers of other communions [b].

Rabanus Maurus may be ranked among the firſt of the learned of the Latin church. He was a native of Mayence, and may be looked upon as the common teacher of France and Germany. We muſt not forget to mention Hincmar, archbiſhop of Rheims, Agobard of Lyons, and Claude of Turin. The letters and little treatiſes of Loup Servat are much eſteemed by the learned. John Erigenus, commonly called Scot, a Scotchman, was a very ſubtil philoſopher, and celebrated as a divine. Florus Deacon of Lyons, and Walafrid Strabo employed themſelves in expounding the ſacred rites then uſed in the church. Freculphus of Liſieux, Adon of Vienna, Hayman of Halberſtadt [c], Anaſtaſius the librarian, Reginon Abbot of Prom, and the monk Uſuard, conſecrated their time to the writing both of ſacred and civil hiſtory.

We may judge of the corruption in the divinity of theſe times by the doctrine of Tranſubſtantiation,

[a] He was ſo called from a monaſtery at Conſtantinople, called Studium, of which he was abbot. Mr. Joh. Emanuel Muller publiſhed in Latin a hiſtory of this monaſtery, which was printed at Leipſick 1741 in 4to.

[b] See the Hiſtor. Literar. of Mr. Cave, vol. i. p. 561. See alſo Aſſemani in Bibliol. Orient. vol. ii. p. 127.

[c] There is a uſeful work publiſhed at Helmſtadt in 1747 in 4to, intitled, Commentarius Hiſtoricus Chriſtianus, Gothofredi Darlingii of Haymore, Epiſcopo Halberſtadienſi.

which

which took its riſe in the weſt. Paſchas Radbert [a], a monk of Corbia, laid the firſt foundation of it: it is true he delivered his opinion in ſuch very obſcure terms, that it was difficult to underſtand him; and the learned actually are not agreed about what he meant to expreſs: But whatever was the foundation of his doctrine, ſoon as it was known and ſpread among the people, it appeared very new and intricate. This work, that Paſchas publiſhed, was ſeverely cenſured by many divines; the principal of whom was Ratramnus [b] of Bertram, who undertook its refutation by order of Charles the Bald; but he expreſſed himſelf ſo very obſcurely, that we cannot juſtly ſay what were his real ſentiments.

In this century the eaſt was diſtreſſed by troubles cauſed by a new ſect, which was that of the Paulicians, whoſe origin we may trace back to the 7th century. It is ſuppoſed they took this name from the two brothers, Paul and John, who were the firſt teachers of this doctrine in Armenia; and that the word Paulicians is equivalent to Paulo-Johannites. It is ſaid that their fundamental tenets were taken from the doctrine of the antient Manichees [c]. But the innovations afterwards made in this ſect, by the new doctors that came into it, entirely changed its appearance. The cotemporary authors, who have written on the te-

[a] Father Sirmond has affixed to his edition of Paſchal a ſuccinct account of his life. See P. Sirmond's works, vol. iv. col. 622.

[b] For an account of this author, conſult Fabricius's Bibliotheca Latina Mediæ & Infimæ Ætatis, vol. i. under the article Bertramus, p. 660.

[c] Mr. John Chriſtopher Wolf, of Hamburg, was the firſt who publiſhed in Greek and Latin the four books of Photius againſt the Manichees in the firſt and ſecond volumes of his Anecdotæ Græca. See alſo Guthymit Zigaleni Panoplia, tit. xxv. of the Greek edition.

nets

nets of the Paulicians, are the patriarch Photius [a] and Peter of Sicily, an illuſtrious perſon: as their relations differ, we cannot ſay any thing poſitive on this ſubject.

Whatever was the genius and ſyſtem of this ſect, it has certainly always had a great number of followers; which engaged the Greek emperors early to take meaſures for its deſtruction; and they carried their rigour ſo far, as to condemn to puniſhment ſeveral doctors, and even private perſons, among the Paulicians. During the heat of the diſputes about the images in the eighth century, theſe hereticks ſeem to have enjoyed ſome repoſe, in which time their aſſemblies greatly increaſed. The Greek emperors, Michael Curapalatus and Leo V. but particularly the empreſs Theodora, widow of Theophilus, added to the ſeverity of the puniſhments formerly decreed againſt them, and obliged them to quit all the countries under their dominion. It is thought they retired at firſt to Bulgaria, and went from thence to France in the 11th century [b]: but their hiſtory has not been as yet fully cleared up.

The unhappy diſputes about the images took up almoſt all the attention of the emperors in this century, particularly in Greece. Nicephorus, who ſucceeded the wicked Irene, who was depoſed in 802, was not favourable to them. Leo V. ſurnamed the Armenian, aſcended the throne after him, and aſſembled a new council at Conſtantinople in 805. The decrees of the ſecond council of Nice, held

[a] His Hiſtory De Ortu Progreſſu & Occaſu Manichæorum was publiſhed in Greek and Latin by Matthew Raderus at Ingolſtadt in 1604 in 4to; and the Latin verſion may be found in the Paris edition of the Grand Bibliotheque des Peres.

[b] See the Hiſtoire des Variations des Egliſes Proteſtantes, by Mr. Boſſuet; and alſo Uſſer de Chriſtianarum Eccleſiarum continua Succeſſione & Statu.

under

under Irene, were there annulled; and on the contrary, thoſe of the ſeventh general council, held under Conſtantine, were reſtored to their full force. Michael the ſtutterer, who ſucceeded Leo V. was of the ſame ſentiments, and even ſolicited, by his envoy, Lewis the emperor of the weſt, to give weight to this deciſion, by adding thereto the ſanction of his authority, and the votes of the biſhops under his juriſdiction, which was done in a council held at Paris in 829. Theophilus, ſon to Michael, carried his zeal ſtill farther, and declared war againſt the images. But, after his death, the adminiſtration of affairs falling to Theodora his widow, ſhe totally annulled all the acts and decrees antecedently made againſt the images, and renewed with full force the deciſions of the council of Nice. The Greek church has retained the worſhip of images ever ſince that time.

The diſcord between the eaſtern and weſtern churches revived in a moſt violent manner, and became an incurable evil on the depoſition (in 857) of Ignatius, patriarch of Conſtantinople, and the acceſſion of Photius to that ſee, who was a perſon of ſuperior merit, but had been till that time a layman: they both uſed every means to bring pope Nicholas over to their reſpective intereſts. This Pontiff did not neglect ſo favorable an opportunity of increaſing his power, and took upon himſelf the office of judge, which he executed with great pride. Several councils were held on this affair; one at Conſtantinople in 861, where Photius got the advantage; one at Rome in 863, where Nicholas, judging Photius unworthy of the place he poſſeſſed, depoſed and excommunicated him; and one at Conſtantinople in 867, at which the Greeks retorted the excommunication upon Nicholas. Soon after this there happened a great revolution in the Greek empire, by which Baſilius of Macedonia, getting

poſſeſſion of the imperial throne, depoſed Photius, and cauſed ſentence to be pronounced againſt him in a council held at Conſtantinople in 869 in preſence of the pope's legates, and called by the Latins the eighth oecumenical council. This was but a made-up peace, which reunited the two churches for a ſhort time [a].

Soon after this there aroſe another difference that ſeparated them for ever. The church of Bulgaria, newly converted to the Chriſtian faith, gave riſe to it. The two primates of the univerſal church, the pope and patriarch of Conſtantinople, pretended each of them that this church was under their ſpiritual dominion. The Bulgarians decided themſelves this queſtion, by ſending away, in 870, the Latin Biſhops, and demanding Greek biſhops to be ſent them. It was in vain the popes ſought afterwards to recover their rights over theſe churches: they were not heard, and things remained on the ſame footing. After the death of Ignatius, Photius, being reconciled to the emperor Baſilius, was reſtored to the poſſeſſion of the patriarchal ſee, and his re-eſtabliſhment confirmed in the council of Conſtantinople, called by the Greeks the eighth oecumenical council. The Greeks having in this council expreſſed their contempt for the authority of the Roman ſee, and having at the ſame time condemned the doctrine of that church, with regard to the proceſſion of the Holy Ghoſt; and the communion between the two churches, being by that deſtroyed, was never more eſtabliſhed, not even when patriarch Photius was again depoſed and condemned to exile, in which he died.

The diſputes on Predeſtination and Grace, which for ſo long a time had lain dormant in the weſt,

[a] The whole hiſtory of this diſpute is very exactly ſtated by Mr. Dupin in his Nov. Biblioth. vol. vi. ch. ix. Conſult alſo a diſſertation of Noel Alexander, De Photiano Schiſmate, which is the fourth hiſtory of the ninth and tenth centuries.

were

were again revived by a French monk, named Godeſchald, who taught, that God had predeſtined to eternal death a certain number of men, for whom Jeſus Chriſt would not die, and at the ſame time predeſtined others to ſalvation by an effect of his good pleaſure. This doctrine, publicly maintained by Godeſchald at the very beginning, excited great troubles in the church. The firſt, who condemned it, was archbiſhop Raban, in a council held at Mayence in 848. Hincmar, archbiſhop of Rheims, not content with confirming this ſentence, had, in another ſynod in the following year, Godſchald whipped, and afterwards impriſoned. Several writers attacked this heretick, among whom were Pandulus, biſhop of Loudon, and John Erigenus, called Scot. There were likewiſe diſtinguiſhed both by rank and abilities, who undertook his defence; ſuch as Amelon, archbiſhop of Lyons; Romi, his ſucceſſor; Florus the Deacon, and the whole church of Lyons; Prudence, biſhop of Troyes; Loup, ab-abbot of Farieres in France; the monk Ratramnus and others. This doctrine was alſo approved by ſeveral councils; by that of Valence in 855, and by thoſe of Langres and Tulle in 859.

During this time the power of the Mahometans encreaſed, not only in the eaſt, but likewiſe in the weſt, to the great detriment of Chriſtianity. Thoſe, by whom the Chriſtians were the moſt cruelly treated, were the weſtern Mahometans, particularly thoſe who had ſubdued Spain; for many of the faithful, under their dominion, ſuffered martyrdom. The Chriſtians of the weſt were again expoſed to another calamity in this century. From the diſtant parts of the north there ruſhed out a ſwarm of ferocious men, called Nordmans or Normans, whoſe firſt habitations were along the borders of Denmark, Sweden, and Norway: they followed piracy, but of a ſudden determined to make excurſions into the

countries ſubject to the Chriſtian princes: they carried every where fire and the ſword, and left behind them fatal traces of the greateſt devaſtation. France and England were particularly expoſed to theſe devaſtations. But when the Barbarians had there fixed their dwelling, they inſenſibly loſt their original ferocity, and at laſt embraced the Chriſtian religion.

We have ſeen, that in the ſeventh century the vaſt empire of China had received the goſpel, and even that Chriſtianity flouriſhed greatly in that country. But if we give credit to the Mahometan writers of thoſe times, the churches in that empire ſuffered a ſevere ſhock towards the cloſe of this century, which they never recovered. They pretend that one Baichus, a general of the imperial armies, having revolted againſt the emperor, took by force of arms, in 877, the great and celebrated city of Canfus (now called Canton); and that in the firſt fury of the ſoldiers there periſhed, beſides the natives of the country, one hundred twenty thouſand Mahometans, Jews, Perſians, Worſhipers of Fire, and Chriſtians [a]: from which they conclude, that the true religion and its profeſſors muſt have ſuffered in the other provinces and cities of China. But we cannot rely on the truth of theſe facts [a].

[a] Theſe facts are taken from the Anciennes Relations des Indes & de la Chine, which were printed by Renaudot at Paris in 1718. But Mr. Croſe does not allow the truth of any of them; he ſays in his margin of his Exemplaire, Hæc omnia fabuloſa eſſe liquet. In the Lettres Edifiantes there is a long letter of P. Prenare, in which he has fully proved, that the relations of the Arabian Mahometans, publiſhed by Renaudot are a ſtring of falſehoods, particularly all that refers to China; and he looks upon in the ſame light the revolt of Baïchu and the perſecutions which followed. There is in the ſame collection, vol. ii. a letter of P. Perennin, who paſſes the ſame judgment on theſe relations, p. 158, &c. He grants the truth of the revolt, but he gives another name to the rebels, and places this event in 789.

Not

Not to omit any thing worthy of attention in this century, we muſt add two or three or more obſervations. The firſt relates to the account of the cauſes of ſchiſm between the Greek and Latin churches. We before ſaw that the affair of Photius, and that of the Bulgarians, brought on this deciſive rupture; but they alledged, beſides thoſe cauſes, the ten following articles, about which the two churches could never agree. 1. The proceſſion of the holy ſpirit. 2. The faſt of the ſabbath uſed at Rome. 3. The duration of the faſt in Lent. 4. The ſhaving the beards of the Latin prieſts. 5. The law of celibacy. 6. The unction of chriſm on the forehead in baptiſm. 7. The admiſſion of deacons to the epiſcopacy. 8. The uſe of common water inſtead of chriſm. 9. The conſecrated lamb at the feaſt of Eaſter. And 10. The pre-eminence of the church of Rome.

We muſt not forget to mention the proceedings againſt the memory of Formoſus, who from biſhop of Porto became pope. Stephen VI. ordered his body to be taken up, ſtripped of the ſacred veſtments, three of the fingers to be cut off, and the body thrown into the Tiber. This ignominious treatment was diſapproved by John IX. and by other popes, who re-eſtabliſhed the memory of Formoſus.

In this century, given up to the moſt childiſh ſuperſtitions, thoſe famous trials firſt began by cold water, hot iron, and by ſingle combats, deſigned to diſcover the innocence or the crimes of thoſe, who could not be juſtified or convicted by other means.

CENTURY X.

THE weſtern church conſiderably increaſed her numbers by the converſion of ſeveral nations. The Normans, having taken poſſeſſion of that province of France, to which they gave their name, becoming too powerful to be expelled, were ſoftened by great promiſes; and in the year 912 brought over to the profeſſion of Chriſtianity, under the auſpices of their duke Rollo. Poland procured the ſame bleſſing in 965, when Mieceſlaus, duke of Poland, demanded in marriage Dambrowka, daughter of Boleſlas, duke of Bohemia: for on that occaſion Mieceſlaus ſolemnly profeſſed Chriſtianity, and uſed every endeavour to propagate the ſame faith among his ſubjects. The Ruſſians were converted much in the ſame manner upon the marriage of their duke Wlodimir with the princeſs Anne, ſiſter to the emperor Baſilius. Attempts had been before made for the converſion of the Hungarians, which was about this time brought to perfection. The Danes and Swedes were indebted for their knowledge of the faith to Adeldagus and Poppo, both zealous and reſpectable preachers of the goſpel.

But how ſhall we here deſcribe the exceſs of corruption in the morals of thoſe who had the govern-

ment of the church, and who ſo far from ſetting a good example to others in the high ſtations they poſſeſſed, led the moſt ſcandalous lives, giving themſelves up to every vice.

The popes ſurpaſſed the eaſtern prelates in this reſpect, and went far beyond them in the number and greatneſs of their crimes, which they committed without any ſenſe of ſhame. The church of the capital of the world ſeemed changed to a houſe of proſtitution; the tiara and the ſceptre were in the hands of the vileſt courteſans, by whoſe will all things were conducted. The famous Marozia procured the papal dignity to Sergius III. by whom ſhe had a ſon, who likewiſe became pope. John X. by his criminal connections with Theodora, mother of Marozia, firſt gained the archbiſhoprick of Ravenna, and afterwards the ſee of Rome. But Marozia cauſed this lover of her mother's to be put to death. Soon after John IX. ſon to Sergius III. and Marozia, obtained the popedom; but he ended his life in a priſon. At the end of about twenty years, John XII. grandſon to Marozia, though very young, became pope, and led a more ſcandalous and debauched life than any of his predeceſſors. It would be eaſy to multiply theſe examples. The conſent and confirmation of the emperors was, however, ſtill neceſſary in the election of the popes.

The life of the monks in the convents became extremely ſcandalous. From thoſe exceſſes of ſuperſtitious devotion, which we ſaw in the fifth and ſixth century, they proceeded to the moſt ſhameful licentiouſneſs and open impiety. Some perſons, ſtill preſerving a ſenſe of religion, hoped to put an end to theſe evils by a ſtrict reformation of the monaſtic orders. Two perſons among theſe reformers diſtinguiſhed themſelves; Berno, who inſtituted the

new order of Cluny, and Odo[a], who ſeconded the eſtabliſhment of that order, and at the ſame time reformed that of the Benedictines. Others followed their example, which produced at length ſo many new families of monks.

The feaſt of the aſſumption of the bleſſed Virgin was now celebrated more ſolemnly than it had ever yet been. It was likewiſe about this time that the cuſtom of canonizing of ſaints began, which the popes afterwards claimed as their excluſive right.

We find ſcarce one perſon in the Greek church who deſerves the name of theologiſt. The epiſtle of Nico, the Armenian, upon the depraved religion of his countrymen, is but a ſhort work, points out but few errors, and ſpeaks of them without any exactneſs[b]. Olympiodorus and Oecumenius wrote ſome tolerably good commentaries upon the holy ſcriptures; but we are not well aſſured that they lived in this century. Simeon Metaphraſtes wrote the lives of the ſaints in a very flowery ſtile, but his fidelity is ſuſpected. Conſtantine Porphyrogenetus, an emperor and author, has left many works which do honour to his memory. Suidas's Dictionary is much eſteemed by the lovers of antiquity. Eutychius Batricidus, patriarch of Alexandria, wrote a hiſtory in Arabic, treating principally on the affairs of the church, which he brought down to his own times.

The weſt felt the ſame want of good writers. We may mention indeed Ratherius of Verona; Atto of Verceil; and Alfric of Canterbury; ſome

[a] See P. Pagi on the year 941, No. 1, 2, and on the year 927, No. 3. For what regards the inſtitution of the order of Cluny, ſee Hoſpinian de Origine Monachatus, lib. v. cap. ii.

[b] This epiſtle is intitled De Peſſima Armenorum Religione. See the Hiſtoire du Chriſtianiſme d'Ethiopie, by Mr. Le Croze, p. 33.

of

of whoſe writings have eſcaped the injury of time. Burchard of Worms publiſhed a compilation of eccleſiaſtical laws that is well known. Both civil and church hiſtory were illuſtrated by Wittekind, a Saxon; Luitprand of Cremona; Notger, biſhop of Liege; and by one of the fair ſex, called Rhoſwide, whoſe underſtanding was far ſuperior to the genius of that century.

The corruption in the doctrines of religion daily increaſed, and became more ſcandalousin this century than it had been in any of the preceding ones. On the ſubject of the Juſtification of Sinners, they principally regarded man's own merits: they were continually adding to the number of the ſaints, and to the worſhip paid to them. The eaſt, however, went ſomething farther than the weſt in this reſpect. With the worſhip of the ſaints, that of images, gained ground in equal degrees even in the Latin church; to the latter they already attributed the moſt ſurpriſing miracles. The true and pure doctrine of the Lord's Supper ſtill prevailed in the ſame church; but as the opinion of Paſchas, propoſed in the preceding century, and at firſt by the greateſt number rejected with indignation, was favorable to the ſuperſtitions of both the ſecular and regular clergy, it gradually introduced itſelf, and the numbers of its favorers increaſed to ſuch a degree, that in the following century we ſhall ſee it openly acknowledged and become the prevailing opinion.

Anthropomorphiſm, which had in the fourth century been the cauſe of many troubles in the church of Egypt, was renewed in this, and met with many people who profeſſed it openly. This error ſeems to have ariſen from the neglect of true philoſophy; and as it has been juſtly remarked by ſome learned men, it was the worſhip of images which produced this notion. Chriſtians, who ſaw frequently, and

even

even adored the divinity repreſented under a human form, could ſcarcely avoid thinking God to be really ſuch as thoſe images repreſented him. Ratherius of Verona, a celebrated divine, at leaſt for theſe times, did every thing in his power to deſtroy this groſs error, and bring men back to the right truth. Some pretend that the biſhop of Milan employed fire and ſword to deſtroy the Anthropomorphites, and by theſe violent means did effectually extirpate this hereſy [a].

The tenth century in general offers to our view the moſt frightful objects, the deepeſt ignorance, and the moſt corrupted morals; for which reaſon this century was called the Obſcure and wretched; the century of Iron and Lead. The popes, as we have ſeen, were rather monſters than men, as even thoſe, who are the moſt zealouſly attached to the Roman church, cannot deny. The eccleſiaſtical diſcipline was ſo totally aboliſhed, that the archbiſhoprick of Rheims was conferred upon Hughs, a child of five years old, ſon to Hebert, count of Vermandois, and approved by the king of France, and the pope John X. which election, however, was the cauſe of great troubles.

Otho, ſurnamed the Great King, and afterwards emperor of Germany, makes a very conſiderable figure in the hiſtory of this century. John XII. ſon of Alberic, and grandſon to Marozia, who was created pope (ſome ſay at twelve, others at the age of ſeventeen or eighteen years) fixed the imperial

[a] This is what Mr. Godfrey Arnold ſays in his Hiſtory of Hereſies, lib. x. ch. v. and other authors ſay the ſame upon the authority of Sigebert de Gemblours, who they pretend has ſaid that this was done in the year 939. However, in referring to the edition of Aubert le Mire, I only find, in p. 127, theſe words in characters leſs than the reſt of the text: Italiam vexat hereſis Anthorpomorphitarum, contra quam Ratherius Veronenſium Epiſcopus, & verbis & ſcriptis reclamabat. There is no mention made of the expedition or military execution.

crown

crown on the head of Otho, and ſwore fidelity to him. But this prince had no ſooner left him than he forgot his allegiance, and turned rebel. Otho returned, and aſſembled a council at Rome; to which this abominable pope was cited, and on his not appearing was condemned as attainted, and convicted of the moſt incredible and enormous crimes. Leo VIII. was put in his place. Notwithſtanding the juſtice of this ſentence, the Romans did not ſubſcribe to it; but as ſoon as Otho had left Italy, they depoſed Leo, and re-eſtabliſhed John, who, through the help of money, had gained himſelf many friends; but he did not eſcape divine vengeance, for being ſurpriſed in adultery, he received a blow on the head, of which he died in 964. After his death, the Romans, having no regard to the emperor, did not take Leo, but created a new pope under the name of Benedict V. Thereupon Otho returned, beſieged Rome, obliged it by famine to ſurrender, and reſtored Leo VIII. to the dignity Benedict had uſurped. Leo, partly through gratitude to his benefactor, and partly from the remembrance of paſt events, granted to Otho, and to thoſe who ſhould come after him, by a ſolemn decree, the rights of electing their ſucceſſors in Italy, of confirming the popes, and of giving inveſtiture to the biſhops. This decree may be found in Gratian; and ſome hiſtorians add to it another, by which the popes give up to the emperors all theſe domaines, which Pepin, Charlemagne, and the other princes had given to the church of Rome. However it was, after the death of Leo, the emperor was conſulted on the choice of a ſucceſſor, and this choice fell upon John, biſhop of Normandy, who became pope under the name of John XIII. As he treated the Romans with too much rigour, they at firſt put him into priſon, and afterwards baniſhed him to Campania; but Otho, on his return,

re-eſtabliſhed

re-eſtabliſhed John, and puniſhed thoſe magiſtrates who had ſent him away. Among the following popes, Boniface VII. having cauſed Benedict VI. to be ſtrangled, took poſſeſſion of the ſee of Rome: but as the inhabitants of that city very much diſliked him, he made off with the treaſures of the church, and took refuge in Conſtantinople. During his abſence, Benedict VII. was made pope, and after him John XII. whom Boniface, when returned to Rome, impriſoned and ſtarved to death. Soon after this he himſelf died; and as he had been extremely hated by the people, they dragged his body through the ſtreets, wounding it with many blows; and it was with great difficulty that his relations found an opportunity of burying him privately. Towards the end of the century Bruno, ſon to a duke of Suabia, and to a daughter of Otho the Great, was elected pope, and took the name of Gregory V. but he was driven away by Creſcence, who exerted a kind of tyranny at Rome, and John XV. ſucceeded him. As ſoon as the emperor came into Italy, he threw Creſcence and his pope into irons, and re-eſtabliſhed Gregory. After whoſe death, in 999, Gerbert, at firſt archbiſhop of Rheims, and afterwards of Ravenna, became pope, and took the name of Sylveſter II. He was a man of uncommon learning for that century; and from his great knowledge of the mathematics he was accuſed of magic. Whilſt he held the ſee of Rheims, he advanced ſeveral very free things againſt the Roman church; but ſoon as he was become pope, he changed his ſtyle, and ſought only to maintain the authority of his office.

There aroſe in the Gallican church, towards the end of this century, two diſputes which cauſed ſome diſturbance. The firſt was occaſioned by Arnolph, archbiſhop of Rheims, ſon to king Lotharius by a concubine, and conſequently deſcended from Charlemagne.

magne. Arnolph having been accuſed of revolting againſt Hugh Capet, and of giving up the city of Rheims to Charles of Lorrain, his uncle, was depoſed by a council of biſhops in his province, and his place given to Gerbert. Though this judgment was lawful, the popes John XV. and Gregory V. refuſed to confirm it; and by their authority the archbiſhoprick was taken from Gerbert and reſtored to Arnolph. Gerbert did by no means ſpare the church of Rome on this occaſion, little thinking that he ſhould one day become its chief. The other affair was, the marriage of Rabert, king of France, with Berte. Gregory V. annulled the marriage on account of their relationſhip, though that indeed was very diſtant, and for ſome centuries paſt they had extended the preſcription of marriages of conſanguinity far beyond the bounds preſcribed by the divine laws. The conſequences of this affair were very diſagreeable; and the monarch felt to what length the power of ſuperſtition may be carried.

If we take a view of the eaſt, we ſhall there ſee many troubles likewiſe cauſed by a matrimonial affair. Leo, ſurnamed the Philoſopher, having had three wives, but no ſon by either, and being very deſirous of having one, married, with this hope, a fourth wife, called Zoar: but as the canons of the eaſtern church prohibited all fourth marriages, the patriarch Nicholas oppoſed this; and not being able to prevent it, he excommunicated the emperor; who in his turn depoſed Nicholas, ſent him into exile, and gave the patriarchate to Euthymus. After the death of Leo, Euthymus was turned out, and Nicholas reeſtabliſhed; and by a new decree, not only the fourth marriages were condemned, but even the third and ſecond.

About the middle of this century, Theophylact, ſon to the Roman emperor, being made patriarch of Conſtantinople when he was ſcarce ſixteen, and otherwiſe

otherwiſe very unworthy, behaved extremely ill, ſelling the conſecrated things. He was taken up with his horſes and dogs to ſuch a degree, that it is ſaid of him, when officiating as prieſt one holy Thurſday, ſomebody came to inform him that his favorite mare had foaled; he abruptly left off in the midſt of the ſolemnity, went to ſee the foal, and returned afterwards to finiſh the ceremony.

Let us draw a veil over this deplorable century, where all light was under a buſhel, and all decency trodden under foot. Feaſts, pilgrimages, images, and relics, were the foundation of their religion. The Baptiſm of Bells was in theſe times inſtituted by pope John XIII.

GENTURY

CENTURY XI.

THE Neſtorians ſettled in the eaſtern parts of Aſia, continued with as much zeal as ſucceſs to preach the goſpel to the Pagan nations. We find by their annals, that Kerit, the king of Tartary, upon the confines of the Chineſe empire, embraced Chriſtianity in 1002, and that two hundred thouſand of his ſubjects followed his example. This nation afterwards, during 200 years, was governed by Chriſtian kings, who bore the name of Ungchan, that is to ſay, king John. They affected to join the dignity of prieſthood to that of royalty, which gave riſe to the notion that prevailed in Europe of a great Preſter John, whom many have ignorantly ſought for in Abyſſinia, a great kingdom in ſouth America.

This century will furniſh us with ſome new events of a very ſingular kind; I mean the conſequences of the abſurd deſire which the Europeans conceived, firſt of viſiting the holy places of Paleſtine, and afterwards of ſubduing that kingdom. The noiſe was no ſooner ſpread of the Chriſtians being expoſed to great ſufferings and ill treatment, in making the pilgrimage to Paleſtine, than the moſt violent hatred enflamed the minds of every one againſt the Saracens, who were then in poſſeſſion of the Holy Land, and inſpired them with a moſt ardent deſire of taking from

from them that country [a]. After many projects, which for a long time took no effect, Peter the Hermit, a great fanatic and very famous impoſtor, going to all the courts of Europe, and, in particular, negotiating with that of Rome, brought numbers to a reſolution of taking arms for Paleſtine. The affair was fully concluded by a council, held in 1095 at Clermont in France, under the auſpices of pope Urban II. where, in preſence of an incredible number of princes, prelates, and perſons of all orders, was declared with unanimous conſent; and thoſe who inliſted themſelves took as a badge the ſign of a croſs, worked in red worſted, on the right ſhoulder; from thence came the names of Cruſades and Croſſed.

After the breaking up of this council, a prodigious number of men aſſembled themſelves in all Europe, but particularly in France, Germany, and Italy, to take part in this war, and in the benefits they hoped to gain by it. They were forced to divide this multitude into troops, and ſend them out one after another for the Holy Land; but very few of them eſcaped a moſt deplorable fate. At length ſeveral princes, who had declared themſelves chiefs of this enterpriſe, placed themſelves at the head of ſome ſoldiers, who might properly be called ſoldiers, and paſſing through Greece, arrived in 1097 in Aſia Minor, where they gained many conſiderable victories over the Turks, took ſeveral of their ſtrong places, got poſſeſſion of Syria, Meſopotamia, Phœ-

[a] Many writers have given us the hiſtory of theſe holy wars; the works of the principal of whom are collected in a work, intitled, Geſta Dei per Francios, printed at Hano in 1611, in two vol. fol. See alſo Fabricius Biblioth. Græc. vol. vi. p. 762. Father Maimbourg Hiſtoire de Croiſades is well known. No credit is to be given to Dominic de Janna Hiſtoire des Royames de Chypre, & de Jeruſalem de même de Croiſades,

nicia, and Paleſtine; and crowned all theſe exploits by taking Jeruſalem itſelf in 1099. After which conqueſt, Godfrey de Bouillon, duke of Lorrain, was elected and crowned king, with the conſent of the other princes; he enjoyed his new dignity only one year, and was ſucceeded by Baldwin his brother.

The popes were now arrived to the height of their wiſhes, having acquired ſo great a degree of power and authority, that they dared openly to declare war, and even preſcribe laws [a] to the emperors of the weſt. Before the time of Gregory VII. the popes had not ſo far forgot their duty and engagements, as to receive their ſolemn inauguration, without waiting for the confirmation of the emperor. Sylveſter II. the moſt ingenious and learned of the popes, and who, in every office he diſcharged, had been admired for his great talents [b], no ſooner became poſſeſſed of the papal power, but he diſhonoured them, by applying them ſolely to the promoting of his ambitious projects. The greateſt part of his ſucceſſors were in continual war with the Antipopes. The church had frequently three popes at one time, and was miſerably diſtreſſed by their different parties. Gregory VII. formerly called Hildebrand, carried his pride and arrogance to a greater height than any of his predeceſſors. The laws he made concerning the celibacy of the clergy, and their inveſtiture; his intrigues againſt the emperor Henry IV. the decrees attributed to him under the name of Dictata; and in general all his actions, render his memory as hateful as it will be laſting.

The popes, deſirous of adding grandeur to the papal ſee, introduced the new dignity of Cardi-

[a] See the Breviar. Pontif. vol. ii. p. 293.

[b] Conſult the treatiſe of Michael Geddes, called an Hiſtory of the Schiſms, which have been in the ſee of Rome: it is in his Miſcellaneous tracts, vol. iii. p. 33.

nal [a] into the church. The Roman church had formerly given that title to their principal prieſts and deacons: but it was about this time decreed, that the election of the popes ſhould depend chiefly upon the Cardinals [b], and the popes now began to admit them upon all conſultations of importance [c]; which rendered this dignity more eminent than any other in the weſtern church. Thus not only the biſhops of Rome, but even the prieſts and deacons, became ſuperior to all the biſhops [d] and archbiſhops of Chriſtendom. From this time the popes never omitted an opportunity of extending and confirming the privileges of the Cardinals.

In this century began the diſputes between the popes and emperors concerning the inveſtiture of the clergy; the former, deſirous of breaking all the ties that kept them ſtill dependant on the emperors [e], claimed the right of inveſtiture. It had been before the cuſtom, that the biſhops and abbots, who were indebted to a prince for any

[a] Claudius Saumaiſe has very learnedly diſcuſſed all that concerns the origin of Cardinals, in his book de Primatu Papæ, p. 10, and in the apparatus to the ſame book.

[b] This is what ruled pope Nicholas in a ſynod held at Rome in 1059. See P. Pagi on this year, No. 4. and the Breviar. Pontif. vol. ii. p. 374.

[c] See the great work of Mr. Marca, lib. i. ch. ix. and that which Baluzius has remarked on their privilege.

[d] Reſpecting the dignity and prerogatives of the Cardinals, and the Roman church, ſee Sagittarius's Introduct. in Hiſtor. Eccleſ. and the Biblioth. Antiq. of Fabricius, p. 464.

[e] See Mr. de Marca, de Concordia Sacerdotii cum imperio. Biſhop Burnet has wrote a very excellent treatiſe on this ſubject, entitled, The Hiſtory of the Rights of Princes in the diſpoſing of Eccleſiaſtical Benefices and Church Lands, printed at London, 1682, in 8vo. See particularly ch. v. p. 174. Mr. Dithmar, a celebrated profeſſor at Franckfort on the Oder, has thrown much light on theſe matters, in his life of Gregory VII. printed in that city in 1710 in 8vo. and likewiſe in Hiſtoria Belli inter Imperium, & Sacerdotium, ſive Controverſia de Inveſtitura Clericorum.

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conſiderable fief, ſhould ſolemnly acknowledge the gifts conferred on their predeceſſors, and by that engage themſelves to perform ſome duties to their benefactors, who had granted them the poſſeſſion of their fiefs and dignities, by giving them a ſtaff and a ring. This is what they called the Inveſtiture of the Clergy. The popes exclaimed againſt this cuſtom, antient and lawful as it was, pretending it was an indignity the clergy ought not to ſubmit to. In conſequence of this, Gregory VII. declared war not only againſt the princes who claimed the right of inveſtiture, but likewiſe againſt thoſe prelates who received it from them; condemning the one as guilty of ſacrilege, and the other of ſimony. From thence aroſe the long and violent animoſity between this pope and the emperor Henry IV. Their ſucceſſors continued them in the following century; but at laſt, for the ſake of peace, they ſuppreſſed them.

The abuſes of the monaſtic inſtitution daily increaſed, notwithſtanding the meaſures we ſaw taken in the laſt century for its reformation; for which end ſome ſuperſtitious men inſtituted a number of new orders, under pretence of eſtabliſhing more ſevere regulations in them. The order of Camaldules, founded by an Italian called Romuald, was as ſevere almoſt as any one amongſt them. John Gualbert was the inſtitutor of that of Vallombreuſe, which takes its name from the place where the firſt houſe of that order was built. We do not know on what occaſion Bruno, prebendary of Rheims, inſtituted the ſociety of Chartreux; an order which profeſſes the greateſt ſeverity and mortification. Robert de Meleſme introduced into the church the order of Citeaux. To this century we may place the eſtabliſhment of regular canons, though ſome pretend to trace them back to St. Auſtin.

The number of ſuperſtitious feaſts, which had very much encreaſed during the courſe of the preced-

ing centuries, became ſtill greater in this. Odillo [a], the fourth abbot of the monaſtery of Cluny, commanded all the converts of his order to celebrate the feaſt of All Souls, which was ſoon adopted by the whole weſtern church. At the council held at Clermont 1095 [b], pope Urban XIV. commanded that the ſabbath of the Virgin ſhould be kept ſacred by all the church.

The cuſtom of repeating a certain number of prayers, and counting them by the help of the beads of a chaplet [c], which had been cuſtomary with the fanatic monks of the eaſt from the fifth century, became towards the cloſe of this the conſtant practice of the church: in general it was introduced by Peter the Hermit [d], at whoſe exhortations the holy wars were firſt begun. Redemption by canonical penance is very near of the ſame date; and it was about the time of the pontificate of Victor II [e], that pecuniary taxes were frequently accepted in the room of penance.

Gregory VII [f]. following the example of Alexander II. wanted to extend the uſe of the Gregorian Miſſal, which for a long time had been ſolely appropriated to the uſe of the church of Rome, to thoſe of Spain, to whom he interdicted the Mozarabic office. He met with very little oppoſition in Arragon. The Kings of Caſtile

[a] See principally Hoſpinian, de Origine Feſtorum Chriſtianorum, in the firſt vol. of his works, p. 153, &c.

[b] The acts of this council are to be found in the collection of Labbé, vol. x. col. 511.

[c] See the 22d, 23d, and 24th chapters of the Hiſtoria Lauſiaca of Palladius.

[d] Conſult Polydore Vergil, de Rerum Inventoribus, lib. v. p. 347, the edition of Bale.

[e] See Matthew Larroque in his Adverſaria ſacra, & Baronius on the year 1055.

[f] See the Res Liturgicæ of Cardinal Bona, lib. i. ch. xi. and P. Pagi, in his Critique de Baronius, on the year 1068. See alſo Breviar. Pontif. vol. ii. p. 4to.

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for ſome time made great reſiſtance, but at laſt were forced to yield to Urban II. However, this rite of the Spaniards could never be fully deſtroyed [a], for it remains even to this day in ſome places [b]. Alexander II. and Gregory VII. ordered, that in all Chriſtian churches divine ſervice ſhould be read in no other language than in thoſe of the Greek or Latin. Thus was the Sclavonian language baniſhed from all thoſe places, where, till this time, it had been preſerved.

The Greek church produced in this century many learned men, whoſe memory deſerves to be immortaliſed. Nicetus Pectoratus, and Michael Cerularius, may be placed among the firſt of thoſe who ſignalized their zeal and erudition by their diſputes with the church of Rome. Myſtic theology was revived among the Greeks by Simeon, called the Young. We have likewiſe ſome good Homilies of Theophanus Cerameus; and we may juſtly eſteem Theophylact, archbiſhop of Achris in Bulgaria, as one of the beſt interpreters of the holy ſcriptures. Michael Pſellus, illuſtrious both by fortune and birth, was the greateſt philoſopher and moſt learned man of his time. George Cedrenus, John Xiphilin, and John, whoſe office procured him the ſurname of Curopalata, were good hiſtorians.

There were at this time many learned men in the Latin church, who applied themſelves with great attention to the clearing up of matters of revelation by the help of philoſophy. The chief among them were, Lanfranc and Anſelm, both archbiſhops of Canterbury; to whom we may add Hildebert of Mans: they may all three be looked upon as the introducers of ſcholaſtic

[a] See P. Pagi on the year 1090, and the Breviar. Pontif. p. 484.

[b] See again Bona, in his Res Liturgicæ, lib. i. ch. ix. and the Breviar. Pontif. vol. ii. p. 416.

divinity. Cardinal Humbert was particularly famous for his diſputes with the Greek church. Peter Damien, likewiſe Cardinal, ought to be numbered among the witneſſes of the truth, who lamented the corruption of the church. Poſterity deſervedly reverences the memory of Ives of Chartres on many accounts, but particularly for his having ſo clearly explained the eccleſiaſtical laws. The beſt hiſtorians were, Dithmar of Mersbourg, Hermann the Little, Glaber Rodolphus, Marianus Scotus, Lambert of Aſchaffenbourg, and Adam of Bremen.

Nothing could be more deplorable than the ſtate of the Chriſtian doctrine at this time, as their notions on the ſubject of the holy ſacrament ſufficiently prove. It had been the ſubject of diſpute ever ſince the ninth century, as we have before-mentioned, and likewiſe remarked, that in the tenth century the opinions on this ſubject were the moſt rational. But the erroneous doctrine of Paſchas was ſo much to the taſte of the depraved clergy, that it ſoon gained many adherents. Berenger [a], an excellent divine of the church of Algiers in France, wanted to maintain the antient and true doctrine; but he was condemned by the popes, and by ſeveral councils [b]. The fear of death obliged him many times to retract his own ſentiments, and even to ſign, with an oath, ſeveral formularies [c], that his adverſaries forced him to

[a] There are many very inſtructive things on the ſubject of Berenger, in a treatiſe of Aubertin de Sacramento Euchariſtiæ, lib. iii. p. 947. The learned Fabricius has mentioned, with his uſual exactneſs, the authors who have treated on this ſubject, in his Biblioth. Latina Mediæ & infimæ Latinitatis, lib. ii. p. 570.

[b] Beſides other authors mentioned by Fabricius, ſee a very excellent diſſertation of P. Mabillon, de Berengarii multiplici damnatione, fidei profeſſione & relapſu, de ejuſque penitentia.

[c] There are ſome expreſſions in them which do not agree with the doctrine the church of Rome now ſupports. Panem & vinum, quæ in altari ponuntur, poſt conſecrationem, non ſolummodo ſacra-

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receive; which makes it difficult to say what were those he professed when he died [a]; neither can we easily determine what was the real doctrine of the church of Rome which she opposed to that of Berenger. But it is certain, that the monstrous tenet, since known by the name of Transubstantiation [b], was at that time gaining ground. Odilo, abbot of Cluny, before-mentioned, was a zealous defender and ardent promoter of the doctrine of Purgatory.

The heresy of the Manichees, which had formerly penetrated from the east into Bulgaria, at this time infected France, if we may give credit to some writers, who affirm, that it was first discovered in Orleans [c], and looked upon in so serious a light, that a council was [d] held in 1022, in which some ecclesiastics of that city, with their followers, were condemned to be burned, which many of them suffered with the greatest constancy, chusing rather to forfeit their lives than abjure their errors. They add, that this contagion was carried into the Low

mentum, symbolum, sive figuram, sed etiam verum corpus & sanguinem D. N. J. C. esse; & sensualiter non solum sacramento sed in veritate manibus sacerdotum tractari, frangi, & fidelium dentibus atteri.

[a] See a sermon of archbishop Tillotson on Transubstantion.

[b] We must refer to Hospinian de Origine Christ. p. 153, and to the Breviar. Pontif. vol. ii. p. 300.

[c] The acts that respect this affair were taken de Commentaire Anecdote d'Aganon, and published by Dom. Luc d'Acheri in the second vol. of his Spicilegium. See the councils of Labbé and Usser de Ecclesiarum Christ. Successione; and Bossuet, in his Histoire des Variations des Eglises Protestantes, lib. xi. s. 17, 14. This last author is to be read with caution.

[d] All the historians agree in placing this council in the year 1017, and it bears the same date in the acts of the council of Labbé. However, Nicholas Vignier, in his Vraye Histoire de l'Eglise, has put it in the year 1022, not from mistake, as Bossuet pretends, but justly, as they may be convinced who consult the Critique de Baronius du P. Pagi on the year 1017, No. 1, 2, 3.

Countries by ſome Italians; that many people felt its effects, but they were brought back to the right way by the exhortations and inſtructions of the ſynod of Arras [a]. The hiſtory of this modern Manicheiſm is ſo intricate and difficult, that we can form no judgment of its doctrine. It clearly appears, that about this time there were many people, in ſome parts of France, and perhaps likewiſe in Germany and Italy, who profeſſed opinions in ſome ſort reſembling the doctrine of the antient Manichees; tho' they held ſome others which theſe heretics never thought of. We may likewiſe obſerve, that the church of Rome always cenſured thoſe who remarked any of the errors of her doctrine or worſhip; and that, to render them ſtill more odious, ſhe branded them with the names of ſeveral antient hereſies, moſt frequently with that of the Manichees [b]. Some annals likewiſe mention, that about the middle of this century there were found in Germany ſome Manichees, who prohibited the eating of any thing that had life.

In France, Roſcelin, a prieſt of Compeigne, and a very able logician, was ſuſpected by many perſons of endeavouring to introduce Tritheiſm into the church. He advanced, that the three perſons in the Holy Trinity are three things, or realities [c], diſtinct one from the other, in the ſame manner as are three ſouls, or three angels; that the ſole union of theſe three perſons conſiſted in their having but one will and one power. This doctrine, being condemned as heretical in the council held at Soiſſons in 1092, Roſcelin was intimi-

[a] See the acts of the ſynod of Arras in the Spicilegium d'Achori, in the beginning of the 13th vol.

[b] See Boſſuet, lib. ſup. ſ. 27.

[c] Conſult the book of Adam Tribbechovius, entitled, De Doctoribus Scholaſticis, ch. vi. p. 323, and the Nov. Biblioth. de Dupin, vol. viii. p. 101.

dated, ſubſcribed to the condemnation, and ſolemnly retracted his opinion; which, notwithſtanding, he again profeſſed. Anſelm, archbiſhop of Canterbury, claims the firſt rank among thoſe who undertook, by writing, the refutation of this hereſy. But, by attempting to conciliate the Trinity of perſons with the unity of ſubſtance in the divine nature, many people were of opinion, that he fell into the error of Sabellius. The ſcholaſtic doctors, however, ſtill retain to his expreſſions.

The controverſy between the Greek and Latin churches, which, towards the cloſe of the preceding century, had produced a ſchiſm, ſtill continued to increaſe. A letter was publiſhed, written by Michael Cerularius, patriarch of Conſtantinople, in which he very ſeverely cenſured ſome rites of the Latin church [a], at the ſame time prohibiting, at Conſtantinople, all churches and monaſteries for the uſe of that communion. Pope Leo IX. not ſatisfied with anſwering theſe cenſures by the letters he wrote, deputed envoys to Conſtantinople [b], where they met with a very favourable reception from the emperor Conſtantine Monomaque, who was then in great need of the favour and aſſiſtance of the Latins. Finding themſelves thus ſupported by the emperor, they at firſt diſputed, both *viva voce* and by writing with the patriarch, and with Nicetas Pectoratus, a divine of reputation; they at laſt obliged the latter to condemn and to retract all the writings he had publiſhed on this affair; and at length, after having given a ſolemn judgment againſt Cerularius,

[a] He inſiſts principally on four points: 1. The uſing of unleavened bread in the ſacrament: 2. Of the Saturday's faſting in Lent: 3. Of blood and things ſtrangled: 4. Of the ſinging of Hallelujah during Lent.

[b] Theſe were, the Cardinal Humbert, Cardinal Frederick, the chancellor of the Roman church, and Peter, archbiſhop of Amalphi.

rularius, they excommunicated, depoſed, and treated him with great ignominy. A ſudden revolution ſoon changed the face of things. The emperor dying, the depoſed patriarch eaſily recovered his dignity and authority in the Greek church; and he was ſcarcely reſtored to his ſee, when he returned to the Roman Pontiff the ſame excommunication, with the like ſolemnity, he had before received from him. Thus were all hopes of reconciliation between the two churches totally deſtroyed.

The eaſtern and weſtern churches had not in this century ſeen an end of their ſufferings. The Mahometan princes in general were tyrants over the Chriſtians. In the north, the Danes, the Sclavonians, and the Venades, were great enemies to them: but in length of time theſe barbarians became more civilized, and at laſt received the faith.

The hiſtory of the popes making a conſiderable part of the church hiſtory, we ſhall extract from thence ſome particulars which may enable us to judge of the ſtate of the church under their uſurped dominion, which daily increaſed, and at length aroſe to ſuch a height as paſſes all credibility.

Guy, Count of Limoges, having had a difference with Grimoald, biſhop of that city, pope Sylveſter II. took notice of it; and on that occaſion made the inhuman law, which prohibited any one to impriſon a biſhop, under pain of being torn in pieces by wild horſes.

Sergius IV. formerly called Hog's Snout, not chuſing to preſerve his name, followed the example of his predeceſſor, by changing it when he took the tiara, and alſo made a law by which all his ſucceſſors were obliged to do the ſame.

Benedict II. whoſe former name was Theophylact, became pope at the age of ten or twelve years by the immenſe preſents of his brother Alberic, count of

of Tuſculum. His conduct was very ſcandalous: he even gave into the idolatries of Paganiſm, and made uſe of diabolical arts. Two anti-popes riſing up againſt him, the emperor Henry III. depoſed them and him, declaring them Simoniacs, illegal, and guilty of ſeveral other crimes. Clement II. who ſucceeded them, died ſoon after he was made pope; and his ſucceſſor, Damaſus II. being poiſoned at the end of twenty-three days, the pontificate returned to Benedict IX. but as the Romans would not ſuffer this monſter, the emperor ſent them Bruno, biſhop of Tulle, who took the name of Leo IX. He was more deſerving of eſteem than any of his predeceſſors, but he did not ſufficiently maintain the dignity of his office; being once found armed in a battle againſt the Normans, he was taken, but the enemy immediately ſent him honourably back without any ranſom.

The extraordinary attempts of Gregory VII. could never be credited, were it not for the authentic proofs we have of them. Soon after he was made pope, he held a council at Rome, in which all the eccleſiaſtics, accuſed of ſimony and keeping of women, were condemned. The execution of this ſentence was the cauſe of infinite trouble and confuſion in Italy, Germany, and all the other Chriſtian countries of the weſt; for all thoſe who had received the inveſtiture from the Laics were declared guilty of ſimony; and the married men, who were in great numbers, were condemned as keeping miſtreſſes. Germany being at this time in great confuſion, occaſioned by the revolt of Saxony, and ſome other ſtates of the empire againſt Henry IV. Gregory ſeized this opportunity, and uſed every endeavour to encreaſe the revolt. He had excommunicated, as guilty of ſimony, Godfrey, archbiſhop of Milan, and ſome other biſhops, in whoſe communion the emperor ſtill continued.

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This was the principal cauſe of the difference between the pope and him; though many other incidents contributed thereto. After ſome negotiations, things came to an open war. Henry held in 1076 an aſſembly at Worms of princes and biſhops, in which Hildebrand was declared unworthy of the pontificate, as attainted and convicted of many crimes. Twenty-ſix biſhops ſigned the ſentence, and an envoy was ſent to Rome to acquaint the pope with it. The pope, upon hearing what had happened, immediately held a council at Rome, in which he in his turn condemned all thoſe biſhops who had condemned him, excommunicated and depoſed Henry, and freed his ſubjects from their oath of allegiance. He wrote at the ſame time to the princes and people of Germany, ſoliciting them to reject the dominion of Henry, and elect a new emperor. The princes, thus excited by the pope, aſſembled about the end of the ſame year in the neighbourhood of Mayence, and would have proceeded to the depoſition of Henry; but he aſſured them, by his envoys, he ſhould, in the ſpace of one year, obtain abſolution from the pope. The unhappy prince, forced to ſubmit to his hard fate, went to Italy in the month of February, the year 1077, accompanied by his wife and ſon, yet an infant. The pope, who was then at Lombardy in a caſtle belonging to the counteſs Matilda, received him with great indignity. This caſtle was ſurrounded with a triple incloſure. Henry was obliged at the firſt to leave all his attendants without, to throw off his royal robes, and walk barefooted. They kept him in the ſecond court from morning till night, where he was near periſhing with cold and hunger. This cruelty continued for three days; on the fourth the pope admitted him to an audience; and, after having impoſed on him the moſt rigorous laws, he gave him abſolution,

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but on condition that "he ſhould go to the place, "and, on the day preſcribed by Gregory, to de- "fend his cauſe, and anſwer the accuſations al- "ledged againſt him, be ready to renounce his em- "pire, if the pope required it; and promiſe to re- "tain no reſentment, and never to revenge the in- "jurious treatment he had received;" at the ſame time obliging himſelf not to take up the ornaments of his dignity, nor the adminiſtration of affairs, till this judgment was paſſed. Henry did not obtain his end by this ſhameful ſubmiſſion; on the contrary, thoſe who were before attached to his party now forſook him, deſpiſing him for his meanneſs, joined themſelves to the princes who oppoſed him, and adhered to the election of Rodolphus, duke of Swabia, who was made emperor. It is ſaid that the pope, when he ſent him the crown, ſent with it this Latin verſe:

"Petra dedit Romam Petro, tibi papa coronam;"

Or, according to others,

"Petra dedit Petro, Petrus diadema Rodolpho."

Henry, finding himſelf now capable of reſiſting Rodolphus, they fought for ſome time with different ſucceſſes, till the year 1080, when Rodolphus was vanquiſhed, and killed. It was looked upon as an effect of divine juſtice, that he was wounded in that hand which he had formerly lifted up to give his oath of fidelity to Henry. Gregory renewed his anathemas againſt the emperor; but he, being now ſufficiently powerful, procured the pope's condemnation. Guibert, archbiſhop of Ravenna, was elected to his place, and took the name of Clement III. Henry, freed from Rodolphus, came into Italy; and having beſieged Gregory, who was in Rome, and who had called the Normans to his aſſiſtance, obliged him to take refuge in Salerno, where he died in 1085. Such was the end of this turbulent pontiff; the fatal effects

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of whoſe unbounded pride and ambition were felt not only in Germany and Italy, but likewiſe in France, England, Spain, Hungary, Bohemia, Denmark, Poland, Sicily, Sardinia, and at laſt even by the Greek empire. He wanted to uſurp throughout all his dominions the temporal as well as ſpiritual authority. In his epiſtles we find ſome of his decrees, which include his chief pretenſions, amongſt others the following:

"The Pontiff of Rome alone has the right of "taking the title of Univerſal. He alone can de- "poſe biſhops, or re-eſtabliſh them, without the "concurrence of any ſynod or convocation. It is "not lawful for any one to remain in the ſame "houſe with thoſe he has excommunicated. He is "the only one who can create new laws, as exi- "gencies ſhall require. He alone has the right of "inveſting himſelf with the imperial ornaments. "All princes ſhould kiſs his feet. He is to be "ſpoke of in churches by the name of the only "POPE [a] in the world. He has the right of "depoſing emperors. No council can be called ge- "neral without his order. No work ſhall paſs for "canonical but what bears his authority. No one "can annul or change a ſentence he has given: it "is only he can do it. No perſon can be his judge. "The Roman church never did err, and never can "err. A pope, who has received the canonical or-

[a] The name of Pope was given to all biſhops, as we ſee in the epiſtles of H. Auſtin and H. Jerom, and other eccleſiaſtical writers. Eutychius ſays, that Heracleas, patriarch of Alexandria, in the third century, took the title of Pope, which they, from that time, gave to the patriarchs of Conſtantinople, Jeruſalem, and all the biſhops. Gregory was the firſt who ordered, that the name ſhould be given only to the biſhop of Rome, as being the viſible head of the catholic church: but cuſtom, more than the decree, determined the weſtern churches to give the name of Pope to the biſhops of Rome only.

"dination,

" dination, becomes holy by the merits of the " apoſtle St. Peter. Whoever differs from the " Roman church cannot be called a Catholic. The " pope has the right of diſpenſing the ſubjects of " a wicked prince from their allegiance to him; " that is to ſay, thoſe whom the holy ſee have con- " demned, &c."

The moſt reaſonable of the popes have acknowledged the pride and tyranny of theſe decrees, and have endeavoured to perſuade the world that this is not the work of Gregory: but whether he did or did not write them, it is evident that his whole conduct anſwered to thoſe principles.

The ſchiſm continued after his death. Victor III. was elected by the faction, and afterwards Urban; whilſt Clement III. who had been acknowledged by the emperor, ſtill remained pope. Urban II. held the council of Clermont, in which the expedition for the holy war was determined.

About the ſame time, that is, about the years 1094 and 1095, Urban II. excommunicated Philip, king of France, for having divorced his Wife Berte, and marrying Bertrade; and did not take off the anathema till Philip had put away Bertrade. However, he at laſt took her again, and kept her by a diſpenſation from Paſchal II.

Stephen, firſt king of Hungary, and Caſimir, who, from monk of Cluny, became king of Poland, were highly celebrated in this century for their eminent zeal and great piety. After their deaths, they were numbered in the liſt of ſaints.

The law of celibacy impoſed on the clergy became daily more and more rigorous. Leo IX. Nicholas II. and Gregory IX. inſiſted on the obſervation of it with the greateſt ſeverity; and this law was ſo hateful to moſt of them, that it became the cauſe of many troubles. Many eccleſiaſtics of

Milan

Milan chose rather to separate themselves from the communion of Rome than to part with their wives, and formed separate assemblies in a place called Paterea.

This was the origin of the Paterins or Vaudois, who became well known in the following century. God began thus to draw light out of darkness, by opening the eyes of many persons in Italy, and several countries of France, on the errors of the Roman church, and the tyranny of the popes.

CENTURY

CENTURY XII.

THE idolatry that ſtill prevailed in ſome of the northern countries of Europe was entirely aboliſhed about this period, and the knowledge of Chriſtianity daily diſpelled the clouds of darkneſs, which had overſpread the minds of thoſe ignorant people. The Pomeranians had for their apoſtle Otto of Bamberg, who took much pains in their converſion in 1124, and the following years. Vicelin, biſhop of Aldenbourg [a], ſpent more than thirty years very ſucceſsfully in the converſion of different parts of Holſtein and Mecklenbourg, which were ſtill under the power of the Sclavonians and Venedes. The Livonians were indebted for their converſion to Maynard, biſhop of Riga; though it muſt be allowed, that his ſucceſſors, completely to finiſh the work, were obliged to call in the aſſiſtance of ſome troops, who came from Germany. The Swediſh ſoldiers [b] were likewiſe the converters of the Finlanders; and the victories of Woldemar, king of Denmark, brought the Ruſſians to the profeſſion of the truth. In Norway the ſeeds of Chriſtianity took very deep and laſting root [c].

[a] See Helmold in his Chron. Slav. lib. i. ch. xli, and P. Pagi, in his Critique on Baronius, on the year 11.

[b] Blaus Magnus in his Abregé de l'Hiſtoire Leſſton, l. iv. c. xvii.

[c] P. Pagi in his Critique on the year 1148, No. 15.

We have ſeen, that, towards the end of the preceding century, the Chriſtians in Europe had taken Paleſtine from the Mahometans. The ſtate of this new kingdom continued very flouriſhing during the reigns of Baldwin I. and II. and under ſome of their ſucceſſors. Foulques, who reigned after Baldwin II. extended his kingdom to the limits aſſigned by ſcripture to the kingdom of David and Solomon [a], from Dan to the north, and Beerſhebah to the ſouth. But after his death, the European power began daily to decline, and that of the Mahometans to encreaſe, which threatened approaching ruin to the dominion of the Chriſtians. To prevent this, in 1146 preparations were made for a new expedition, at the head of which they placed the moſt powerful princes that then were; the emperor Conrad II. and Lewis VII. king of France. The event was deplorable. Theſe illuſtrious princes, after being witneſſes to the loſs of their numerous armies, were put to great difficulty to eſcape themſelves and regain their kingdom. Saladin, one of the moſt valiant princes mentioned in hiſtory, and who then reigned over the Mahometans in Egypt and Smyrna, took Jeruſalem by capitulation in 1187. Frederic I. emperor of Germany, an illuſtrious prince, formed a deſign of recovering the Holy Land; and for this purpoſe put himſelf at the head of a powerful army; but he did not even enter Judea, having the misfortune to be drowned in a river of Cilicia [b]. Philip Auguſtus, king of

[a] 2 Sam. iii. 10. 1 Kings, iv., 25.

[b] It is very ſurpriſing that the beſt hiſtorians, and the moſt able critics, have not determined exactly the river in which this illuſtrious emperor loſt his life. We have, however, in the firſt vol. of the appendix to Scrip. Rer. Germ. of Marquard Freher, a very exact account from the papers of Tagenon, who accompanied this prince, and related things as they happened under his own eyes. In following this guide we cannot err. But what has deceived the learned, is the name of Armenia, the country

France,

France, and Richard, king of England, having raiſed new forces, arrived ſafe at Paleſtine; but, after many battles and various enterpriſes, they were obliged to return unſucceſsful. In a word, the Chriſtians, through their own faults, ſaw all their proſpects for this purpoſe entirely fail them.

The hiſtory of the popes, during the courſe of this century, affords little more than an account of the perpetual ſtruggle they had ſometimes with the anti-popes, who diſputed with them the triple crown, and ſometimes with the emperors, and other princes of the Chriſtian world. Honorius II. gave ſignal proofs of his arrogance to the princes of his time. Eugene III. endeavoured to deprive the city of Rome of her antient rights and privileges; but the Romans ſuppreſſed this attempt, and drove him out of their territories. Adrian IV. a proud pre-

where he ſays the emperor entered when he left Lycaonia, becauſe Armenia is ſituated to the eaſt and north of Lycaonia; and Frederick, when he left the country, went to the ſouth, where is Cilicia; but they do not conſider that Cilicia was often called by the name of Armenia Minor, upon the account of its being governed by a king from the antient race of the kings of Armenia. Few people have been free from this error. The name of the city, near to which the emperor went, and that of the river whoſe waters paſs through that city, is likewiſe unknown to other writers; though Tagenon has given to this city its antient name of Seleucia, which was formerly one of the moſt conſiderable cities of Cilicia, as we may ſee in the geography of antient Aſia, by Cellarius, p. 228. The anonymous author and contemporary, whoſe works Caniſius has publiſhed in his Antiq. Lect. part ii. p. 526, calls the ſame city Saleph; others call it the Camp de Saleph. The beſt writers of this give the river the name of Saleph; and Tagenon calls it Aqua Selephica. Among the antients it has the name of Calycadnus, as Caniſius has remarked in the above-mentioned work. It is not difficult to gueſs at the reaſon of the name Seleph. The Greeks then pronounced the antient name of Σελευκία, by ſaying Seleúkia or Selifkia. From thence the Turks called it Selef; and the river took the name of Selif or Aqua Selphica. This was undoubtedly the place where the world was ſo unfortunately deprived of one of the moſt worthy princes that ever lived.

late, lived in great enmity with the emperor Frederic I. and this breach ſtill remained afterwards under Alexander III. who at laſt, though with ſome difficulty, reconciled himſelf with Frederic: this reconciliation reflected no diſgrace on the emperor. Urban III. to whom they gave, upon this account, the name of Turban, wiſhed to renew theſe troubles; but he could not ſucceed. The emperor Henry VI. was attacked in the ſame manner by pope Celeſtin III. Such is the general view of the conduct of the popes, of which we ſhall ſoon give a further account. The diſputes concerning the inveſtiture of the clergy, of which we ſpoke in the preceding century, was renewed with great warmth, particularly between Henry V. and pope Paſchal II. The latter, at laſt overcome by neceſſity, waved his pretenſions; but his ſucceſſor, Calixtus II. again renewed them. At laſt all parties, being heartily tired of this unending diſpute concerning the rights of the empire and the prieſthood, conditions were offered in order to eſtabliſh a laſting peace. The conditions being ſuch, as neither abridged too much the majeſty of the empire, or the rights of the church, were conſented to by both ſides, and tranquillity was for ſome time re-eſtabliſhed.

The greateſt mark of diſtinguiſhed piety, which could be given in this age, was the foundation of ſome monaſtic order. About the beginning of this century, Robert of Arbriſelles, whom ſome ſpeak of in very high terms, and others with much contempt, inſtituted a new order in France, called by the name of Fontevraud, from the place where it was firſt eſtabliſhed; this ſociety was compoſed of convents of both men and women; and what is moſt remarkable, the whole was governed by a woman. Norbert, afterwards archbiſhop of Magdebourg, founded an order of Premontres, who took the name

from

from the place where the firſt cloiſter was built, and in which there were, in length of time, various changes. The Carmelites, who take their name from Mount Carmel, pretend to be the moſt antient of the monks; but, in reality, their beginning was only in the year 1170, when Almeric, patriarch of Antioch, founded this order in Paleſtine. In the following century it was brought into Europe, with ſome changes, and the popes added it to the other monaſtic orders. The voyages into Paleſtine cauſed likewiſe the eſtabliſhment of various orders for the future ſupport and maintenance of thoſe who had made the pilgrimage. Theſe orders were almoſt all military, and gave the title of Knights to thoſe who belonged to them. Such were the orders of the knights of St. John, the Templars, and the Teutonic orders: there were alſo a great many others in Spain upon the ſame plan, and for the ſame purpoſe.

True piety and good works were very little regarded in this century; while the moſt childiſh ſuperſtitions, and the moſt ſcandalous abuſes, abounded every where. The Cruſades contributed particularly to increaſe diſorders, and all ſorts of exceſſes. Some of thoſe evils took their riſe in this, but did not come to full maturity till the following age.

The eaſt, in this century, produced many very celebrated writers. The principal of them are the following: Euſtathius, metropolitan of Nice, was a great philoſopher, who defended the cauſe of his church againſt the Latins with much ſucceſs. Michael Glycas publiſhed likewiſe many works upon the ſame ſubject, as well as ſome hiſtorical writings. Andronicus Camaterus was one of the oppoſers of the Roman church, and of the ſect of Armenians. Euthymius Zigabenus acquired much reputation from many of his writings, particularly from his Panoply of Orthodoxy againſt Hereſy, which is one

of the beſt books of the kind; and gives us the trueſt notions of the nature of hereſies. Conſtantine Harmenopulus has thrown much light both on eccleſiaſtical and civil law. Theodorus Balſamon was well verſed in eccleſiaſtical law, as his hiſtories ſufficiently teſtify. We may juſtly place Euſtathius, archbiſhop of Theſſalonica, in the firſt rank of the moſt learned men that the Greek church ever produced. Nicephorus of Brienne, and his wife Ann, daughter of Alexis Comnenus, were famous for their hiſtorical writings; as were John Zonaras, Conſtantine Manaſſes, and John Cinnamus. The deſcriptions, which John Phocas has given of the parts of Syria, Phœnicia, and Paleſtine, which he viſited in his pilgrimage, are, in many reſpects, curious and intereſting.

The ſtudy of philoſophy prevailed much throughout all the ſchools of the weſt; but it was ſuch philoſophy as tended rather to enliven the wit than ſtrengthen the judgment. We are now come to the times in which divines gave themſelves entirely up to logical diſputes, as they thought them the moſt probable means to extend the bounds of human knowledge, and to explain, with clearneſs, revealed truths. The moſt diſtinguiſhed of theſe divines was an abbot of Clairvaux, known by the name of St. Barnard, and who is called the laſt of the fathers. The writings of Anſelm of Loudon, of Peter Abelard, of Gilbert of Porrée, and other ſcholaſtic writers of thoſe times, are filled with theſe ſubtilties. But Peter Lombard, biſhop of Paris, ſurnamed the Maſter of Sentences, excelled them all. Thoſe who employed themſelves particularly in the ſtudy of divinity were, Rupert of Dwitz, a good interpreter of holy ſcripture, in whom we find more ſenſe and judgment than we could poſſibly expect from the times in which he lived; Hugh of St. Victor was a man of polite learning;

ing; Richard of St. Victor, the chief of the myſtics of that time; Peter of Blois, and John of Salisbury. The name of the monk Gratian is ſtill preſerved by the compilation of eccleſiaſtical law which he has left us; neither muſt we forget the abbot Joachim [a], the leader of a congregation in Calabria, who was ſo much reverenced by his contemporaries for his great learning, that the greateſt part of them ſuppoſed he had the gift of propheſy, not that he pretended to any more than a knowledge of ſacred ſcripture, and particularly of the prophetical books [b]. The opinions of the learned are divided in reſpect to this man; and in the following age we find his condemnation ſigned by the fourth council of Latran. The beſt Latin hiſtorians of this time were, Sigebert of Gemblours, who did not ſpare the popes; Otto of Friſingue, leſs illuſtrious for his high birth than for the ſervices learning, and particularly hiſtory, received from him; William of Tyre, the beſt of the writers, who have left us any account of the holy wars; and Saxo, ſurnamed the Grammarian, whoſe memory is rendered immortal by his hiſtory of Denmark.

The method of treating theology, which Lanfranc, Anſelm, and ſome others introduced in the preceding century, prevailed more and more, and was afterwards uſed in all the univerſities of France, England, and Germany. This is what is called [c] Scholaſtic Divinity. This erroneous divinity was

[a] There is a work printed at Paris, in 1745, intitled, Hiſtoire de l'Abbe Joachim, ſurnommé le Prophete, in two vols. 8vo. See the writers who have treated on the Literary Church Hiſtory, and Fabricius, vol. iv. p. 107, &c. of his Biblioth. Med. Latin.

[b] See the Hiſtoire des Croiſades, par Maimbourg, vol. ii. p. 246, and the Hiſtoire de Naples, by Giannone, vol. ii. p. 406, and the Breviar. Pontif. vol. iii. p. 216.

[c] The principal writers, to whom we may refer on this ſubject, are mentioned by Buddeus in his Iſagoge Hiſtorico-Theologica, p. 569.

founded on the principles of Ariſtotle's philoſophy, and even that philoſophy corrupted by the Arabians [a], ſuch as had for ſome time prevailed in the weſt. There were many of the clergy, who, however, ſtill preferred the fathers of the church to this philoſophy. The great inconvenience of this method of the ſchools aroſe from its giving room to an infinity of ſubtle, vain, and often very ridiculous queſtions, which, to the great prejudice of true and ſolid knowledge, employed the whole time and attention of the divines. Though we muſt acknowledge, that this age did not carry things near ſo far in this reſpect as the following. The knowledge of ſalvation, originally pure and ſimple, was changed into a heap of confuſed ideas, and loaded with an infinity of terms and barbarous expreſſions [b]. Thoſe who depended on ſcripture for their firſt rule of faith, and who revered alſo the authority of the fathers, were called Dogmatiſts; but their number daily decreaſed. Thoſe on the contrary, who gave themſelves up to logical ſubtilties, and who built wholly on the principles of their favourite philoſophy, called themſelves Poſitives; they afterwards had the ſole government of the ſchools. The purity of our holy religion was greatly prejudiced by them, as we may judge from their doctrine of indulgences from the nature and number of their ſacraments, and in particular from their doctrine of Tranſubſtantiation. The continuance of ſcholaſtic divinity is divided into three ages: The firſt was that in which Peter Lombard ſhone, whom we mentioned before; and we ſhall at proper times ſpeak

[a] The Arabians tranſlated Ariſtotle's works into their language. It is from the Arabic the Latin Tranſlation was made in the twelfth and thirteenth centuries. See Brucker Hiſt. Philoſ. v. iii. p 683.

[b] See Moſheim in his Inſt. Hiſtor. Eccleſ. Antiq. p. 702.

of

of the others, in which things grew worſe and worſe.

The Myſtic Theology, founded almoſt wholly on mere notions, and filled with a heap of abſurdities, was ſo much unlike the divine wiſdom, which had inſpired the apoſtles, and their ſucceſſors in the primitive church, that it could not but highly diſguſt all thoſe in whom there were any ſentiments of true religion. There were ſome people of opinion, that they ſhould not reject the philoſophy almoſt univerſally received; but that, by uſing it with prudence and moderation in religious diſputes, it might be made ſubſervient to true piety. Such were the notions of Hugh of Victor. Some others again, to arrive at an end ſo truly laudable, would take no other guide but the ſacred ſcripture, and kept themſelves within ſuch proper bounds, that even now we cannot refuſe them our commendations. But the far greateſt number, in order to ſhun the inconveniences of the ſcholaſtic divinity, went into the oppoſite extreme; from whence aroſe the Myſtic Theology, very properly ſo named. This divinity led to the moſt manifeſt abſurdities, and the moſt ſhameful errors. There were ſome, who, after the example of the ſcholaſtics, endeavoured to give a ſyſtematical form to the precepts of their divinity, and who took for their model the writings of the falſe Dionyſius the Areopagite. They filled their ſyſtem with notions taken from the impure ſources of the heathen Philoſophy, expreſſed in a manner which no one could underſtand; and they engaged by it to bring men to a ſtate of mind, which it was impoſſible he ſhould attain in this life: in ſhort, it opened a door to enthuſiaſm. We may conclude, from the whole, that though there are many very ſenſible and edifying things in ſome of the myſtic writers, yet they are not to be read without great circumſpection;

tion, and guard againſt the effects of a too eaſily heated imagination.

In Bulgaria, about this time, there ſprung up the new ſect, called Bogomiles [a], ſo called from their imploring the divine mercy by continual ſighs, that being the meaning of the word in the Bulgarian language. The ſuppoſed tenets of this ſect were of the ſame nature with thoſe of the Manichees and Gnoſtics; though ſome pretend that they were a branch of the ſect of Meſſalians, whom we mentioned in the hiſtory of the fourth century. Such is the opinion of many antient authors who ſpeak of them, and which is founded on a conformity of their notions with thoſe of the Meſſalians. The principal of theſe new ſectariſts was one Baſil, a monk, who was burnt at Conſtantinople. The ſect ſurvived him. Hiſtory makes mention of it as exiſting in the following century.

The ſubtilties of the ſcholaſtic divinity gave frequent occaſion to thoſe who profeſſed them, to accuſe of hereſy all thoſe who did not enter into their ideas, and who refuſed to admit things, which to them appeared incomprehenſible. So it happened to Peter Abelard, whoſe ſenſe and learning could not free him from the accuſation of Arianiſm, of Neſtorianiſm, and Pelagianiſm, and two councils condemned him, though neither could convict him. The effects of St. Bernard's hatred fell alſo on Arnaud de Breſſe, a diſciple of Abelard: the ſcholar went, indeed, farther than the maſter, for he attacked ſome of the tenets of the Roman church, and particularly cenſured the vices of the clergy; crimes which he ſoon expiated by death.

[a] There are many authors, both antient and modern, who have mentioned this hereſy; but the moſt celebrated of them is Mr. J. Chriſt. Wolf, who has wrote their hiſtory in Latin.

Gilbert

Gilbert de la Porree, biſhop of Poitiers, was very famous among the ſcholaſtics; but, having advanced ſome things very ſubtle, and by no means comprehenſible, reſpecting the divine eſſence and the incarnation, St. Bernard oppoſed and condemned him ſeveral times; and at laſt obliged him to retract his errors, whether real or imaginary.

The corruption of the Roman church began to increaſe ſo very much, both in her doctrine and worſhip, as well as in the manners of her clergy, that it rendered the ſtate of Chriſtianity truly horrible and deplorable throughout the weſt. Many people could not any longer, without the greateſt concern, be witneſſes to ſuch ſcandals, or remain in the boſom of a church ſo altogether depraved. We do not pretend that thoſe who ſeparated themſelves were certainly free from error (that perhaps was impoſſible for the times in which they lived) but it muſt be acknowledged they ſhewed at leaſt their pure intentions, and the ſincere deſign they had to retain the genuine doctrine of the goſpel. As the hiſtorians of this time were Roman Catholics, they called all thoſe who quitted their communion by the name of heretics, and branded them with the moſt ignominious titles. They repreſented them as divided among themſelves, and fluctuating between different opinions; which is not altogether without foundation[a]. The moſt famous were the Vaudois, who are ſuppoſed to be ſo called from one Peter Valdo, a citizen of Lyons, who, about the year 1140, tranſlated the ſacred ſcriptures into the vulgar tongue, and from them he taught and inculcated a doctrine much more conformable to the goſpel of Chriſt than that profeſſed in the Roman church. Of this we have convincing proofs in the antient confeſſions of the faith of the Vaudois. We may venture, with much

[a] See Uſher de Chriſtianarum Eccleſiarum Succeſſione, cap. viii.

reaſon,

reaſon, to place the origin of theſe people, who, to this day, inhabit the vallies of Piedmont, prior to the twelfth century, though we have no demonſtrative proofs to ſupport the aſſertion.

It is the cuſtom to join the Vaudois with the Albigenſes [a]; for at the beginning at leaſt there was no great difference between them, both the one and the other perceiving the principal errors, and the moſt remarkable vices of the Roman church, thought it their duty to ſeparate themſelves from her communion, and ardently wiſhed for a reformation of theſe abuſes. The name of Albigenſes was taken from Albi, a conſiderable town in Guienne, near which Peter and Henry Bruys, the firſt preachers of this ſect, formed their aſſemblies. Peter was condemned to be burnt. They were likewiſe called, from the names of their teachers, Petro-Bruſians and Henricians. Their adverſaries very raſhly and calumniouſly charged the Albigenſes with Manicheiſm [b]; and this the Roman Catholic hiſtorians continually aſſert. It muſt be granted, by all thoſe who have a regard for truth, that, in proceſs of time, there were ſome among their party, whoſe doctrine was not very far, in ſome points, from the reveries of the Gnoſtics and Manichees, as it appears from the public records of that time. Though theſe ſame

[a] Boſſuet has greatly exaggerated things in his Hiſtoire des Variations des Egliſes Proteſtantes, as we ſhall eaſily ſee by reading his tenth book. Mr. Baſnage has corrected this exaggeration in his Hiſtoire de l'Egliſe, lib. xxiv. ch. x. and alſo many other authors, who have ſpoken of the Vaudois. Their Hiſtory of Mr. Leger, in folio, is well known.

[b] Their opinions, drawn exactly both from their own writings, and alſo from thoſe of their enemies, are faithfully collected in a learned diſſertation of Mr. Henry Cornelius Heltter, of Hamburg, printed at Leipſick, in 1721, under the title of Petrobruſiani & Henriciani Teſtes veritatis ſeculo xii. See particularly the Hiſtoire des Variations, lib. ii. p. 70.

records

records [a] fully prove, that the uſual perſecutions the Albigenſes ſuffered from the Roman church were ſolely upon account of their atttacking her doctrine and worſhip, and more particularly her ſacraments. This was the capital crime which rendered them ſo hateful to the popes and clergy.

Though the time, one ſhould have thought, was now come, when all remains of idolatry ſhould entirely have been rooted out of Europe, and the tranquillity of the church wholly confirmed, yet there were ſtill ſome nations more obſtinate than others, and who gave great trouble to the church. Such were the Sclaves or Sclavonians, whoſe hatred was the moſt envenomed againſt Chriſtianity. The Chriſtians had much difficulty to deliver themſelves from the effects of their fury, and from the fear they had of thoſe barbarous men, whoſe implacable hatred they had for a long time experienced. The inhabitants of the iſland of Rugen [b], ſome little time before they embraced the faith, made an excurſion into the country of the Venedes, and deſtroyed there many churches. In Finland, though Eric, king of Sweden, and Henry, archbiſhop of Upſal, ſeemed to have perfected the converſion of that people, the archbiſhop fell by the ſword of a common aſſaſſin [c]. In the ſouthern countries of Europe, and particularly in the provinces of the ſouth of France, the Vaudois and Albigenſes, wiſhing to enjoy the free profeſſion of their faith, fell under the heavy diſpleaſure of the clergy, and the Roman church, which they then felt in all

[a] We find theſe acts in the Liber Sententiarum Inquiſitionis Tholoſanæ, ab anno 1307 ad 1323, which Limborch has added to his hiſtory of the inquiſition, in Latin. See alſo the eighth chapter of the 1ſt book of his work.

[b] See the hiſtory of the church of Pomerania, by Cramer, book i. chap. xxxvi.

[c] See P. Pagi in the Critique of Baronius on the year 1151, No. 8.

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its ſtrength and fury. Moſt of their teachers were dragged to the ſtake; and they would have ſerved all the congregations in the ſame manner, if their great and increaſing number had not prevented them, by rendering their power very formidable. Upon this account conferences were held, and councils were ſummoned to condemn them; but as their ſentences did not anſwer the grand purpoſe, we ſhall find, in the following century, they were ſucceeded by violence and the moſt cruel tortures. During the Cruſades, the Chriſtians and Mahometans had done ſo much injury to each other, that there ſtill remained in the minds of each a great fund of animoſity.

We promiſed before to give ſome account of the conduct of the popes during this century. They were at firſt entirely taken up with the affair of the Inveſtitures. At laſt Calixtus II. entered into an agreement with the emperor Henry V. by which it was ſettled, that the emperors ſhould give up all right of conferring Inveſtiture by the ſtaff and the ring; but that the elections of biſhops and abbots ſhould be in the preſence of the emperor, from whom they were to receive the right of the regalia by the ſcepter. This treaty was concluded at Worms, in 1122, and confirmed the year following in the council of Latran. A period was now put to the troubles and calamities, which the church and empire had ſuffered for more than fifty years.

Without entering into the different ſchiſms cauſed by the anti-popes, we ſhall come to the great quarrel that aroſe in 1159 between the emperor Frederic Barbaroſſa and the pope Alexander III. who had been elected by the greateſt number of cardinals. This election Frederic refuſed to acknowledge, taking part with the anti-popes, Victor III. Paſchal III. and Calixtus III. This diſpute laſted for more than eighteen years, and gave occaſion

for

for many councils to be ſummoned, and wars to be made with different ſucceſs. At laſt Frederic, being forced to yield, was ſent ambaſſador to Venice, to treat of peace with Alexander; and the conditions being ſettled, he came to receive the kiſs of peace from the pope, proſtrating himſelf upon the earth before him in the porch of St. Mark's church. Some authors add, that Alexander put his foot on the neck of Frederic, and ſaid, "It is written thou "ſhalt tread on ſcorpions and ſerpents, and trample "under foot the lion and the dragon;" upon which the emperor anſwered thus: "This right does not "belong to you, but to St. Peter." The pope replied, "It belongs both to me and to St. Peter."

In England, Henry II. had a terrible quarrel with Thomas Becket, archbiſhop of Canterbury. This prelate had incurred the king's diſpleaſure, by not permitting him to judge and puniſh ſome of the clergy, who had committed many crimes, among others a canon; notwithſtanding the laws of the kingdom decided in favour of the monarch, the archbiſhop inſiſted on the pretended prerogatives of his order. However, he was perſuaded, in 1164, to ſwear ſolemnly with the other biſhops, that he would, for the future, faithfully obſerve the laws of the nation. He ſoon after violated his promiſe; for which he was condemned, in a ſynod held at Northampton, and fled for refuge to France, where the king and pope granted him their protection, by which means he regained his place, and returned into England in 1170. But continuing ſtill to diſturb the king, and the other members of the clergy, he was murdered by four of Henry's guards, though without his order. Notwithſtanding which, the pope impoſed a moſt ſevere penance on the king; and three years after Thomas was ranked in the number of ſaints and martyrs.

The Cruſades againſt the infidels being over, others were entered upon againſt the heretics; the ſignal for which was given in the third council of Latran, held by pope Alexander III. The twenty-ſeventh canon of this council promiſed indulgences to all thoſe who engaged in this war, and denounced excommunication to whoſoever ſhould ſuffer heretics, either in their houſes or upon their eſtates, or grant them the leaſt aſſiſtance, or hold any ſociety with them.

Some celebrated univerſities were founded in this century; among others thoſe of Paris and Bologne.

The civil law was brought to light by the diſcovery that was made of the Pandects of Juſtinian. The German emperor Lotharius, the Saxon, ordered them to be publicly taught; and Iranerius, or Wernerius, was the firſt who took upon himſelf that office. Upon this plan they prepared a new canon, or pontifical law, taken from the writings of the fathers, the acts of the councils, and the letters and conſtitutions of the popes. Gratian, a monk of Tuſcany, made this compilation, which was at firſt called Concordantia Diſcordantium Canonum; but it has now the title of Gratian's Decree. In the following centuries it was much enlarged by the deſires of the popes, Gregory IX. and Clement V. and others. This work is filled with errors, and ſome pieces, the moſt manifeſtly ſuppoſititious, are continually cited in it as authentic; even the learned themſelves of the Roman church acknowledge this.

The Jews had in this century among them many very learned men of high reputation; as R. Solomon Jarchi, R. Aben Eſra, R. David Kimchi, and his brother Moſes, another Moſes, ſon of Nachnan, and Moſes the ſon of Mainon, a perſon of moſt undoubted merit, who ought to have been mentioned before any other.

CENTURY XIII.

THE Neſtorian churches, which for many centuries had been eſtabliſhed in the eaſtern and northern parts of Aſia, and appeared to be ſettled on the moſt ſolid foundations, received many ſhocks during the courſe of this century, threatening their entire ruin; though they had by intervals ſome favorable proſpects, and in general ſupported themſelves tolerably well, having many powerful princes in their communion, particularly the greateſt of the conſiderable nation of the Tartars, called Monguls. Hiſtorians give us many accounts of the converſion of the Tartars: It cannot be denied, indeed, that there were princes of this nation, to whom almoſt the whole world was ſubject, who openly favored the Chriſtian religion, and greatly promoted its advancement. It might reaſonably be ſuppoſed that things, being put on ſo good a footing, would certainly for the future go on proſperouſly. All Aſia being filled with accounts of theſe progreſſes of the goſpel, it was not poſſible that the popes ſhould continue ignorant of them: they therefore ſent ſome miſſionaries, who were to take every means to induce both the Tartan and Neſtorian churches to ſubmit to the

church of Rome. Their undertakings were not entirely uſeleſs; for one of the legats of the holy ſee procured a verſion of the Pſalms of David and New Teſtament into the Tartan language. But theſe people having an inclination for the law of Mahomet, which prevailed ſoon after, utterly deſtroyed all hopes that the former had conceived of their being for ever ſubject to the laws of Chriſt.

In Europe, the Pruſſians expreſſed the utmoſt averſion to the Chriſtian religion; which it would not have been eaſy to have overcome, if the Teutonic knights [a], in conquering this province, had not employed fire and ſword, to oblige the inhabitants to make at leaſt an outward profeſſion of Chriſtianity. Time and cuſtom inſenſibly changed theſe conſtrained homages into a free and voluntary worſhip.

The Europeans were not as yet fully ſatisfied with their expeditions into Paleſtine; and whenever their zeal ſeemed to fail them, the popes were not ſlow to ſollicit and reanimate it. A new French army, under the auſpices and conduct of Baldwin, count of Flanders, went into the eaſt: the Venetians furniſhed them with proper veſſels for their voyage. Theſe troops did not deliver Jeruſalem from the ſubjection of the Mahometans; but they took Conſtantinople in 1204 from the Greeks, and founded there a new Latin empire, appointing Baldwin to the ſupreme dignity. Some years after, in 1218, Andrew, king of Hungary, accompanied with Leopold, duke of Auſtria, and Lewis, duke of Bavaria, tranſported new forces into Paleſtine, which, by the aſſiſtance of new recruits that they

[a] Theſe accounts may be found at full length in the Pruſſia Antiqua & Nova de Chriſtophle Hartknock, part ii. ch. v. and in the Hiſtoria Eccleſiaſtica Boruſſica, lib. i. ch. i.

continually

continually received from Europe, met with very great ſucceſs, and would probably have entirely re-eſtabliſhed the affairs of the Chriſtians, if the obſtinacy and pride of the pope's legate had not overturned every thing, and deſtroyed all the happy effects of the beſt concerted meaſures. Ten years after, the emperor Frederic II. a valiant prince, and very fortunate in his battles, re-took Jeruſalem, and would have recovered the antient glory of the European arms, if the perfidious machinations of pope Gregory V. had not obliged him to return in haſte into his own country. Notwithſtanding ſo many ineffectual enterpriſes, Lewis IX. king of France, known by the name of St. Lewis, made two ſucceſsful expeditions into the Holy Land; but neither the one nor the other was of any advantage to the Chriſtians; and he himſelf loſt his life in the laſt. So many diſaſters at length quite tired out the Chriſtian princes, and took from them for ever the deſire of recovering Paleſtine by the force of arms. The Roman pontiffs did not fail, however, for a long time to ſound the alarm, and form projects for new wars. The Tartars themſelves, advancing as far as Paleſtine, promiſed to ſecond the undertakings of the Chriſtians; but they would hear no more of it: ſo that all the countries they formerly poſſeſſed in the eaſt ſoon fell into the power of the Infidels, who have peaceably enjoyed them ever ſince.

The popes were never more troubleſome, or formed more plots againſt the emperors and kings, than in this century. Their power was become very formidable, and their pride and haughtineſs carried to the moſt inſupportable height. Innocent III. formerly called Lotharius, a native of Anagni in Campania, and ſon of count Traſimond, poſſeſſed the holy ſee at the beginning of this century. Conſidering the times in which he lived, he was a to-

lerably good ſcholar; but his pride was incredible [a], as all his actions ſufficiently teſtified. In the year 1199, Philip Auguſtus, king of France, divorced his Wife Iſemburga, daughter of the king of Denmark, that he might take in her room Maria Agnes; upon this Innocent excommunicated him, and layed France under an interdict; ſo that all divine worſhip was there prohibited. He ſupported, with the greateſt obſtinacy, this action, not but the cauſe itſelf was juſt; he being only culpable for making himſelf the judge, where he had no right to be ſo, and behaving in a manner truly tyrannical. Philip was obliged to yield, retake Iſemburga, and ſend back Agnes: this happened about the middle of Lent, in the year 1201. Near the ſame time, Philip, duke of Swabia, and Otho, duke of Saxony, being elected emperors, each by his own party, Innocent embraced that of Otho, and anathematized that of Philip. Death ſoon after removed the latter, and all the Suffragans became united in favour of Otho, who was crowned with great ſolemnity by the pope in 1209. But Innocent altering his diſpoſition with regard to Otho, he was excommunicated in his turn, depoſed, and all his ſubjects freed from their allegiance in 1211. The event anſwered the pope's wiſhes. The princes of the empire abandoned Otho; his troops were forced to retreat, and he loſt his empire, which came to Frederic, grandſon of the emperor Barbaroſſa.

We muſt not omit the diſpute this ſame pontiff had with John, ſurnamed Lackland, king of England; a diſpute in which we know not how to admire moſt, the preſumption of the pope, or the cowardice of the monarch. This was the ſubject of their quarrel. The ſee of Canterbury being

[a] Super omnes mortales ambitioſus & ſuperbus, ſays Matthew Paris.

vacant

vacant by the death of the former prelate, the right of election of a ſucceſſor cauſed much diſturbance; the monks of Canterbury on one ſide, and the biſhops of the dioceſe on the other, claiming the right of electing. The firſt, without delay, and without the knowledge of the king, aſſembled in ſecret; and having elected Reginald, the under prior of their convent, ſent to Rome for the confirmation of the pope. But almoſt immediately after, fearing that the want of the king's conſent would render the election fruitleſs, they proceeded to a new choice, which fell on John, biſhop of Norwich, whom their king recommended to them. The biſhops, on their ſide, upon account of the ſame recommendation, elected likewiſe John. The pope coming at the knowledge of all that had paſſed, annulled equally both the elections, and made a third by ſome Engliſh monks, who were then at Rome. They confirmed the primacy of England on Stephen Langton, cardinal, an Engliſhman, and chancellor of the univerſity of Paris. When the pope acquainted the king with their election, he ſent, at the ſame time, ſome ſmall preſents, and wrote a very particular letter, flattering the monarch, and ſoftening the impreſſion that this affair would naturally make on his mind. The king, however, was not the leſs indignant at this attempt: he wrote a very ſharp letter to the pope, in which he complained bitterly of the injury that had been done him; declaring that he would, even to death, defend the liberties of his kingdom, and conſequently the election of the biſhop of Norwich. He threatened, at the ſame time, that in caſe he did not obtain the ſatisfaction which was due to him, he would forbid any one leaving his kingdom, to prevent the carrying elſewhere his treaſures, and thereby rendering him incapable of oppoſing his enemies; and he added, that there were in his own

kingdom a number of biſhops of great knowledge, with whoſe deciſions he ſhould be content, without any application to foreign authority. The pope, in his turn, complained, that the king had treated him in a very outrageous and impertinent manner, and that he had alledged the moſt frivolous reaſons for oppoſing the election of Stephen; to which he added the moſt urgent intreaties, and even menaces, to engage his obedience to the holy ſee. John appearing to take not the leaſt notice of them, Innocent had recourſe to his ordinary arms, excommunicated the monarch, and laid all England under an interdict. He went likewiſe much farther, declared the prince unworthy of the throne, freed his ſubjects from the oath of allegiance, ſtirred up the clergy and all the people to a revolt, and particularly adviſed Philip, king of France, to declare war againſt him, and to dethrone him; allowing his ſoldiers to take the ſign of the croſs, as in the holy wars, and promiſed to all thoſe, who any ways ſeconded this expedition, an entire remiſſion of their ſins, as if they had viſited the ſepulchre itſelf. John, as ſoon as he received this letter, fell into a violent paſſion, and ſwearing, by "the teeth of God" (his favorite oath) proteſted, that he would ſend to the pope, the biſhops, and all the clergy of England, whoſe goods he would confiſcate; and that if there ſtill remained one Roman in the kingdom, he would put out his eyes, cut off his noſe, and in that condition he ſhould preſent himſelf at Rome. John wanted the reſolution to ſupport theſe expreſſions. Fear ſoon ſeized him, particularly from the preparations made by the king of France for the war he intended to declare againſt him; and he was perſuaded by Pandulph, legate of Rome, to reſign, in 1212, the kingdoms of England and Ireland to the pope, to keep them for the future as a fief of the Roman church, and

to pay for them a certain tribute [a]. This ſhameful ſubmiſſion procured him neither peace, nor the tranquil poſſeſſion of his kingdoms; on the contrary, it has rendered his memory infamous, and brought on him a deluge of misfortunes, as we may find in the hiſtories of that time.

It is not ſurpriſing that a pope, who behaved in ſo furious a manner to Catholic princes, ſhould ſhew an implacable hatred to the Vaudois and Albigenſes, who had bravely reſiſted the oppreſſions of the Roman ſee. They ſent commiſſaries into all the places where they reſided to bring informations againſt them. They held, indeed, ſome conferences with them, but not ſo much with a deſign to work a reformation as to draw them into their ſnares; and when they ſaw they would not ſuffer themſelves to be ſurpriſed, they called in the force of arms, and invited the princes to aſſiſt them, particularly Philip Auguſtus, king of France. They raiſed numerous troops, who ſet up the croſs; the indulgences were freely given, and war was made with ſo much fury, that the Catholics themſelves were frequently mixed with the Albigenſes, and ſhared their fate. Bourges, Carcaſſonne, Caſtres, and many other places belonging to the Albigenſes, were taken, and their inhabitants treated in the moſt cruel manner. Raymond, count of Toulouſe, being of the party, was deprived of his patrimony, which was given to Simon, count of Montfort. In ſhort, from the murders, bloodſhed, deſolations, and fires, this war became the moſt furious that perhaps ever was.

The Vaudois, who were in France, Germany, and other countries, did not meet with more fa-

[a] See a letter of Mr. Iſaac Beauſaubre, in the fourteenth vol. of his Biblioth. German. See alſo the Myſtery of Iniquity of Philip Mournay, p. 316. and Uſher de Eccleſiarum Chriſtianarum Succeſſione, ch. ix.

vorable treatment: the greateſt part of them were taken and caſt into the flames. Among the moſt zealous promoters of this war, called holy, but that, in reality, was moſt execrable, we find Dominic Guzman, a Spaniard, who founded the order of Preachers, called Dominicans; and Francis of Aſiſſes, who, about the ſame time, gave riſe to the order of Minorites or Franciſcans [a]. Theſe two men were afterwards ranked by the Catholics in the number of their ſaints; and they truly deſerved to be ſo, if the moſt bloody fury, and the moſt extravagant notions, could give them a right to ſanctity. It was Dominic alſo who erected the dreadful tribunal of the inquiſition, intended at firſt for the extirpation of the Albigenſes, and afterwards for that of all heretics. This eſtabliſhment, though an equal reproach to religion and human nature, was confirmed by pope Innocent in the fourth council of Latran [b].

This council was held in 1215. There were then aſſembled 412 biſhops, about 800 abbots or priors, and ambaſſadors from almoſt all the kings and princes in Chriſtendom. One thing happened in this numerous aſſembly very ſingular, which was, that the ſeventy articles, drawn up by the pope, were read by his order in the preſence of all the world, and received as canons without the advice or concurrence of any other perſon. The firſt was a rule of faith, in which the doctrine of Tranſubſtantiation, unknown till this time, was confirmed. The ſecond contained the condemnation of the

[a] Never was ſuperſtition carried further than with reſpect to St. Francis, to whom his diſciples attributed numbers of miracles. Bartholomew Albicius, of Piſa, publiſhed, in the fifteenth century, a moſt impious work, intitled, De Conformite de la vie du Bienheureux François, avec la vie de N. S. J C. In this parallel the ſaint is made greatly ſuperior to the Saviour.

[b] Some ſay Innocent approved only this tribunal in 1210, and that the confirmation was made by Honorius III. in 1228.

errors

errors of the abbot Joachim, who had ſome diſputes, conſiſting in mere ſubtilties, with Lombard upon the doctrine of the Trinity. In the third, the excommunication of heretics, and the delivery of them into the hands of the ſecular powers, was inſiſted upon, and even princes were threatened with excommunication, who neglected to expel them out of their territories. The twenty-firſt article mentioned, for the firſt time, auricular confeſſion. The immunities of the clergy were eſtabliſhed in the forty-third. The fiftieth prohibited, for the moſt childiſh reaſons, all marriages of conſanguinity to the fourth degree. There were likewiſe many things contained in theſe articles, reſpecting a project for a new holy war, which indeed was the occaſion of the council being ſummoned.

We have ſeen that the pontificate of Innocent II. was the moſt memorable from the exceſſes to which pride carried this pontiff: he was the firſt who claimed the title of Spouſe of the church; and in the council, of which we have juſt given an account, acted not as the lieutenant, or vicar of J. C. but as ſovereign chief or lord of the church. His ſucceſſors trod faithfully in his ſteps, and did not give up any of his immoderate pretenſions. Gregory IX. and Frederic II. re-commenced the diſputes between the prieſthood and the empire. The pope, from his anathemas, obliged the emperor to a new holy war; and though this prince met with the greateſt ſucceſs, and had already taken Jeruſalem, he was obliged to return, in the greateſt hurry, into Italy, where Gregory, who was the author of all the troubles, received him with new excommunications. The war then began with great violence in Italy; and Gregory being defeated, Rome was taken and pillaged, and the pope died with grief and diſappointment in 1241.

About

About this time aroſe in Italy the two great factions, known by the name of Guelfs and Gibelins. The one took the part of the pope, the other that of the emperors. Their wars and animoſities produced in this, and the following centuries, the moſt bloody events.

The pontifical ſee was vacant for near two years, when Innocent IV. took poſſeſſion of it: he was more furious than any of his predeceſſors, throwing out fire and flames againſt the emperor Frederic; and having convoked, in 1245, a council at Lyons, the firſt ever held in that city, and which has the title of Oecumenical, he there excommunicated and depoſed the emperor; in conſequence of which, Henry, Landgrave of Heſſe, and after the death of Henry, William count of Holland, bore the title. Frederic ſpent the reſt of his life in perpetual trouble, always at war with the Guelfs in Italy, till the year 1280, when his baſtard ſon, Mainfroi, ſmothered him under a pillow in the thirty-ſecond year of his reign. All Europe was then in the greateſt confuſion. Conrad, ſon of Frederic, and William, count of Holland, and afterwards Richard, brother to the king of England, claimed the empire. The kingdom of Sicily was alſo the ſubject of diſcord between Conradin, ſon of Conrad, and Charles of Anjou, brother of Lewis, king of France. The popes very ſoon interfered in theſe affairs. Urban IV. deprived the lawful heirs of the kingdoms of Naples and Sicily of their patrimony, which he conferred on Charles of Anjou. After variety of engagements between the diſputants, Conradin at laſt fell into the power of Charles, who commanded him, and his relation Frederic, duke of Swabia, to be beheaded in a public place at Naples: this he did through the ſuggeſtions of Clement IV. Boniface VIII. the laſt pope of this century, was not at all inferior to any

of

of his predeceſſors, either in wickedneſs or arrogance, as we may judge from his attempts againſt Philip the Beautiful, king of France; but he was puniſhed as he deſerved [a].

All at laſt ſubmitted without reſiſtance to the popes. Many princes and prelates as yet, however, oppoſed, with all their power, the inſupportable tyranny they wanted to exerciſe. We have ſome very ſevere writings of the emperor Frederic, and the biſhops of Germany, in which the pride and arrogance of the popes are deſcribed with great ſpirit, and cenſured with much warmth. Beſides the Dominicans [b] and Franciſcans, whom we have already mentioned, there aroſe in this century many other orders of Mendicants, which the popes were glad to multiply, being ſo many creatures devoted to their ſervices, and who were ever ready to coincide with their ambitious views. The Auguſtin Hermits [c] were of this period. The pope Alexander IV. executed a project, which Innocent IV. had long intended, which was to bring all the Hermits, diſperſed in different ſocieties, and ſubject to different inſtitutions, into one order, and ſubject them to the rule of St. Auſtin. The order of Carmelites, which took its riſe in Paleſtine in the former century, was confirmed in this by the popes Innocent IV. and Honorius IV. who approved the rule which this order has ever ſince obſerved.

[a] He was convicted after his death of the moſt notorious crimes, and of having openly contemned all religion, in conſequence of which he was finally condemned. See the Entretiens ſur divers Sujets de Hiſtoire, par M. la Croze, p. 389.

[b] For a good account of Dominic, and his order, ſee the work of Hoſpinian de Origine Monachatus, lib. vi. cap. iv. & i. and alſo Geddes View of all the Orders of Monks, in the 3d vol. of his Miſcellaneous Tracts.

[c] See the Breviar. Pontif. vol. iii. p. 341. The bull of Alexander IV. in favour of this order, is to be found in Bullarium de Cherubim, vol. i. p. 84, of the Roman edition, 1617, in fol.

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The Mendicant monks were a true vermin, which infected and laid waſte every place where they were permitted to remain. Chriſtianity was much injured by them: they were the cauſe of continual quarrels between the churches and univerſities. The ſecond council of Lyons felt the abuſe, and wiſhed to remedy it. But Rome ſupported her Satellites, and would not permit their vices to be cenſured. William of St. Amour, a doctor of Paris, experienced this partiality. His work, intitled, The Dangers of the latter Times, met with a moſt ſevere condemnation; while, at the ſame time, they had great difficulty to obtain the ſame ſentence from the pope (and which, indeed, he would not give but in ſecret) againſt a ſcandalous production of a monk, which was called the Eternal Goſpel, or the Goſpel of the Spirit, and contained many injurious things againſt J. C. and his apoſtles.

There remained very little now in divine worſhip, which bore any affinity to the religion of Chriſt and his apoſtles. In the room of the holy precepts of the goſpel, the popes and monks ſubſtituted their own decrees and innovations, which were entirely contrary to the true ſpirit of religion. The abſurd doctrine of Tranſubſtantiation (received, as we have ſeen, in 1215, at the council of Latran) gave riſe to the elevation and the adoration of the conſecrated hoſt, and likewiſe to the ſcrupulous care of preſerving this hoſt after the celebration of the maſs [a]. They began to deprive the laity of the cup, though there was not any expreſs law for this purpoſe; and, indeed, this unjuſt retrenchment was openly condemned by the greateſt number. It was likewiſe to the honour of this anti-chriſtian tenet, that pope

[a] Cardinal Bona advances, that the elevation of the conſecrated elements was in uſe in the fourth century. But he evidently appears to have falſely interpreted the meaning of the writers, as may be ſeen by conſulting Bingham's Origines Eccl. lib. xv. cap. v.

Urban

Urban IV. inſtituted the feaſt of the body of Chriſt, pretending he had authority for ſo doing from revelations and miracles [a], ſuch as we might expect in this unfortunate century. The idolatrous worſhip of the mother made great progreſs; and Dominic ſtrongly recommended the cuſtom of the Roſary of the Virgin [b]; to which they added the Pſaltery of Mary. About the end of this century, Boniface VIII. celebrated the firſt jubilee of the Chriſtian church; an invention purely intended to fill the pope's treaſury by the ſale of indulgences, and which became a ſource of intolerable ſuperſtitions. It would detain us too long to give an account of all the ridiculous cuſtoms which prevailed at this time.

The Greek church ſcarce furniſhes us with any divines, whoſe memory is worthy of being preſerved from oblivion. Thoſe who were the moſt celebrated wrote on the diſputes between their communion and that of the Latins; the greateſt part defending the cauſe of the Greeks, and ſome that of the oppoſite party [c]. We may diſtinguiſh among the firſt Nicetas, archbiſhop of Theſſalonica, a man of great moderation; George Mochamper, an implacable and vehement adverſary of the Latins; Germain, patriarch of Conſtantinople, of whom we have ſome treatiſes upon other ſubjects; and George of Cyprus, who alſo poſſeſſed the patriarchal ſee. We might add to the liſt a royal author, Theodorus Laſcaris the younger, emperor of the Greeks. The principal advocates for the Latins were, Nicephorus Blemmidus, and John Veccus, to whom the party

[a] Two of the religious at Liege, named Juliana and Eve, pretended to have had viſions on this ſubject.

[b] There is a diſſertation, wrote by Mr. John Frederick Mayer, on the Roſary or Pater-noſter.

[c] The learned Leo Allatius has mentioned at large the authors who have written on both ſides, in his treatiſe De Perpetua Conſenſione Eccleſ. Occidentalis & Orientalis, lib. ii. cap. xvii.

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he eſpouſed gave great trouble. Hiſtory is much indebted to Nicetas Choniatus, who has left us a treaſury of orthodox faith [a]; in which he has regularly mentioned all the hereſies and diſputes which troubled the church until his time; and to George Acropolitus, and to George Pachymerus. An illuſtrious name among the Syrians was that of Gregory Abulpharagius [b], primate of the ſect of the Jacobites, a very learned and excellent man. We muſt not forget to mention George Elmacin, who wrote the hiſtory of the Saracens in Arabia.

The Latin divines were, on the contrary, very numerous, and have tranſmitted their names to poſterity by many very voluminous writings. Among the order of preachers there were many very celebrated men; ſuch were Albert Groot, or the Great, whoſe extraordinary learning for the time in which he lived cauſed him to be ſuſpected of magic; Thomas Aquinas, whom the Roman church place among the firſt rank of the ſcholaſtics; Hugh of St. Cher, who was a very good interpreter of ſcripture, and to whom we are indebted for the uſeful invention of Concordances; and Raymond Martins, whoſe uſeful work, intitled, The Sword of Faith, is vaſtly ſuperior to the genius of the age, and even now affords the learned much pleaſure. Among the minor brethren, Anthony of Padua was greatly eſteemed; he was a commentator of ſacred ſcripture, and an indefatigable preacher, who acquired much reputation by his ſermons, which could appear excellent to none but hearers like his own; the Roman church ranked him in the catalogue of ſaints; cardinal Bonaventure is by moſt preferred to all the other

[a] Concerning Nicetas, and his work, ſee the Biblioth. Græc. of Joh. Albert Fabricius.

[b] Mr. Aſſemani has ſaid every thing that is at all intereſting with regard to Abulpharagus in the forty-ſecond ch. of the ſecond vol. of the Biblioth. Orient.

ſcholaſtic

ſcholaſtic doctors; he was, with reaſon, looked upon as a myſtic; and Alexander Hales, who, according to the cuſtom of that time, obtained the name of the Irrefragable Doctor; to whom they attributed a vaſt number of writings, which, according to the opinion of many, do not belong to him; Henry of Gand, archdeacon of Tournay, was a very ſubtle interpreter of Ariſtotle, and the author of queſtions, which they called Quodlibetaires: we have a ſmall and well known work of his on the eccleſiaſtical writers. William Durand, biſhop of Mandes, gained the name of Speculator, from a celebrated work of his, called Speculum Juris. The univerſity of Paris, which at that time enjoyed great ſplendor, looked upon, as its principal ornaments, William of St. Amour, and another William, biſhop of that city. James of Vitri, biſhop of John d'Acre in Paleſtine, has left us a hiſtory of Jeruſalem. Aegi of Colonne, and Richard Middleton, explained the ſcriptures, though more agreeable to the notions of Ariſtotle than to their true ſignification. Conrad of Anſperg, Martin the Polander, and Matthew Paris, were the celebrated hiſtorians of the time. The great genius, uncommon learning, and ſingular fate of Peter of Vignes, the chancellor of the emperor Frederic II. will ever preſerve his memory. Janes of Voragine is mentioned alſo for his hiſtory of Lombardy, though the work itſelf is very ridiculous.

We ſee by this account, that the mendicant monks were the moſt famous among the divines: they applied themſelves wholly to the ſcholaſtic divinity; but, inſtead of bringing it to perfection, they entirely corrupted it [a], by introducing into it a heap of their own ſuperſtitions, and inceſſantly inculcating a blind obedience to the church

[a] See the ninth chapter of Uſſer Treatiſe, De Eccleſiæ Chriſtianæ Succeſſione.

of Rome: by this they obtained the favour and protection of the popes, and a power of doing juſt what they pleaſed. They took the advantage of a lucky occaſion that offered itſelf to uſurp, partly by art and partly by force, the chairs of divinity in the univerſity of Paris, the moſt celebrated then in the Chriſtian world, though contrary to the rights of this univerſity; and they maintained their poſts, notwithſtanding the known ſcandal of their doctrines [a] and manners, by the favour of the decrees of Innocent IV. and Alexander IV [b]. Whenever they were attacked, they never failed to accuſe their adverſaries of hereſy, under the weight of which accuſation they were ſoon cruſhed [c]. The Logic of Ariſtotle, according to the Arabian verſions of it, began in the laſt century to be the favorite ſtudy of the divines, which cauſed their doctrines of ſalvation to be full of ſophiſtical, puerile, indecent, and even impious ſubtilties. Thoſe who did not entirely give themſelves up to theſe doctrines had great difficulty to underſtand them, and could not help propoſing their doubts and objections; whereby they were expoſed to cenſures, and even to law procedures, which moſt commonly ended in their condemnation.

Some divines of the firſt order, and among others St. Bernard, employed all their abilities againſt the Peripatetic Philoſophy, expoſing all the dangers with which this philoſophy threatened the church. It happened, that, about the beginning of

[a] See Stillingfleet's diſcourſe concerning the idolatry, and the fanaticiſm of the church of Rome, chap. iv. ſ. 8. p. 238. Conſult alſo Dupin's Hiſt.

[b] Theſe diſputes of the Mendicants with the univerſity of Paris are very exactly related in the Nov. Biblioth. of Dupin.

[c] See Matt. Paris's Hiſtory of Henry III. king of England, p. 806, and Uſher, ubi ſup.

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this century, a doctor, named Amaury, of whom we ſhall have occaſion to ſpeak hereafter, was accuſed of hereſy after his death, and condemned, with all his followers, in a council held at Paris in 1209. As they pretended that he had learnt his errors of Ariſtotle; the books, which contained the metaphyſics of this philoſophy, having been brought ſome little time before from Conſtantinople, were burnt by an order of the council, and the reading of them prohibited, under pain of excommunication. Though this proſcription of all, or ſome parts only of Ariſtotle's works was, with certain reſtrictions, ſeverely repeated, both by the pope's legates [a] and the popes themſelves, at different times, and expreſsly in the years 1215 and 1231, and 1265, yet it did not prevent the ſpreading of this philoſophy, which grew daily more and more eſteemed. The high credit which Thomas Aquianas, and Albert the Great, had obtained, compleated the triumph of this doctrine, which intirely prevailed afterwards in the ſchools of divinity. This was the epoch of the ſecond age of ſcholaſtics. The number and influence of the Dogmatics viſibly decreaſed; whilſt the moſt idle queſtions, and the moſt frivolous diſputes, greatly multiplied.

If we proceed now to the hiſtory of the hereſies of this century, we muſt not loſe ſight of the remark which we have already made, which was, that all thoſe who ſpoke too freely of the church of Rome, or who were wanting in reſpect to its valuable ſupports the Mendicants, could never eſcape the imputation of Hereſy. This, without doubt, was the reaſon that they treated as ſuch Joachim

[a] See Rigord in his life of Philip Auguſtus, quoted by Lounoi in the firſt chapter of his treatiſe, De varia Ariſtotelis fortuna. Conſult alſo the councils of Labbé.

achim [a], an abbot of Flore, in Calabria, a moſt excellent man, and one who had otherwiſe conciliated the eſteem and favour of many kings and princes. He had advanced a thing which they could never pardon him for, that the pope was the Anti-chriſt, whilſt they founded their condemnation on another pretence; his having too warmly attacked the Trinity, as taught by Peter Lombard. The fourth council of Latran, held in 1215, branded his memory. William of St. Amour, and John of Poliaco, who endeavoured to defend his cauſe, ſhared the ſame fate [b].

The errors, which had ſo deplorably corrupted the Roman communion, and rendering it entirely unlike the primitive church, both in doctrine and worſhip, as well as in government and manners, were now come to ſuch a height, and were ſo extremely apparent, that many members of the church came to a reſolution, either of for ever quitting it, or reſtoring it to its antient ſimplicity and purity. However, we muſt acknowledge, that all thoſe who formed theſe reſolutions did not proceed to the execution of them with the ſame degree of knowledge and prudence. They certainly encountered many difficulties, met with variety of obſtacles, were expoſed to dangers, which, for a long time, made them deſpair of ſeeing a reformation ever take place. They were treated immediately as heretics, thrown into priſons, from whence they rarely or ever came out, but to the flames. Such particularly was the fate of the Vaudois and Albigenſes. The perſecu-

[a] See Flacius in his Auctarium Catalogi teſtium veritatis, No. 18. and Mournay, p. 310, of the Hiſtoire de la Paponte; and Moſheim, in a work intitled, Geſchichte des Apoſtel Ordens. It is true, indeed, that Joachim, and others, who ſpoke of the Anti-chriſt, admitted other Anti-chriſts, beſides the pope. They were not agreed among themſelves.

[b] See Fabricius Biblioth. Med. Latin. vol. iv. p. 348.

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tions, commenced againſt theſe unhappy people in the preceding century, were carried on with the ſame fury in this.

Near the end of the century there ſprung up in Italy, under the auſpices of Gerhard Segrarelli, a ſort of people who took the name of Apoſtolic [a]. They condemned likewiſe the ambition, tyranny, opulence, and pride of the pope, and all the clergy; propoſing to reſtore the antient ſimplicity, to imitate the poverty of the firſt miniſters of the goſpel, and to copy them in their dreſs, food, and the form of their aſſemblies. Theſe people, ſeeing the neceſſity they were under of eſcaping the hatred and cruelty of the Romiſh clergy, concealed themſelves in the moſt retired places as long as they poſſibly could; but from the great increaſe of their party, it was impoſſible for them any longer to ſhun the penetrating eyes of the inquiſitors. Segrarelli, their leader, having been impriſoned and excommunicated by the popes, Honorius IV. and Nicholas IV. was at laſt burnt at Parma in 1300. His ſucceſſor, in the government of the Apoſtolics, was one Dulcin, a man of a very warm temper, and capable of undertaking any thing. He, according to the genius of the time, forged propheſies, foretelling the approaching ruin of the Roman church; and ſuiting his predictions by frequent changes to the conjunctures, he ſtrove to reanimate the drooping courage of his party. He took likewiſe other meaſures; and when the perſecutions began to be very violent, he ſeized upon ſome fortified places, which he defended with his troops for a conſiderable time very courageouſly, and he repulſed more than once the fury of his enemy. His reſiſtance ſerved only to retard his ruin; for they at laſt took

[a] Theſe people are mentioned in Mr. Dupin's Nov. Biblioth. p. 126; and likewiſe in Stillingfleet's Diſcourſe concerning the idolatry of the church of Rome.

poſſeſſion of his forts, and even of his perſon; his trial was ſoon made over, and he ended his life in the midſt of the moſt cruel torments. All his ſect were not deſtroyed; ſome afterwards joined themſelves to the Albigenſes [a].

We promiſed to ſpeak of Amaury, who was numbered among the heretics of this century. He ſpent his life in ſtudy at the univerſity of Paris; where, according to ſome, he was a profeſſor. The errors, for which he was condemned in a council held at Paris, conſiſted in ſaying [b], that every Chriſtian ought to look upon himſelf as a member of J. C. and that no perſon could be ſaved without that belief. This propoſition, properly explained, contains moſt aſſuredly neither error nor impiety. But others pretend [c], that it was his public opinion, that God was every thing, and that there was no difference between the Creature and the Creator; in which caſe we muſt allow, that the propoſition above-mentioned, as far as it proceeded from thoſe principles, is falſe and condemnable. We muſt add alſo, that, in the judgment then given, they found a very intimate connection between the doctrine of Amaury and the principles of the Ariſtotelian Philoſophy, and that the council, at the ſame time, united both in the ſame condemnation. It was much in the ſame ſenſe that David de Denant [d], a diſciple of Amaury,

[a] See the Hiſtoire d' Inquiſition, by Limborch, and Moſheim, in his Hiſtoria Ordin. Apoſtol. lib. ii. 19.

[b] This is what Rigord, a contemporary writer, ſays in his Vie de Philippe Auguſte, on the year 1209. See alſo the councils of Labbé.

[c] Such is the opinion of Mr. Spanheim in his Hiſt. Eccleſ. Cent. xii. col. 1694.

[d] Conſult the Dialogue of Ceſarius Huſterbacenſis, and Prucker, in his Hiſt. de la Philoſ. vol. iii. Fabricius has mentioned other writers, who have ſpoken of this David de Dezant, in his Biblioth. Med. Lat. vol. ii. p. 44.

maintained, that God is continually every thing; and that He is the firſt ſubject matter of all things. The determination of the univerſity of Paris, reſpecting theſe notions, was approved and confirmed by pope Innocent III. Another provincial council, held at Paris in 1209, after the death of Amaury, repeated the condemnation of thoſe errors; and the fourth general council of Latran confirmed it. They accuſed the followers of Amaury of many other errors [a], which, in general, bore great affinity to the tenets of the Vaudois. The council of Paris went ſo far as to condemn to the flames ſome of thoſe heretics.

Much about the ſame time mention is made of the Beguards, the Beguins, and the Fraticelles. Their hiſtory is very obſcure, different men, whoſe characters were as different, appear to have diſtinguiſhed themſelves under theſe names. It is, however, very probable, that the Beguards, or the Fratricelles, were no other than thoſe called the Minor-Brethren or the Franciſcans, and who gave themſelves the appellation of Spirituals. Their leader's name was Peter John Olive or d'Oliva: they preached with great zeal the merit of voluntary poverty, and a renunciation of all property, ſuch as that which St. Francis preſcribed to thoſe of his order, declaring that this was the true goſpel poverty practiſed by the Saviour and his apoſtles, and from which it was not permitted the children and diſciples of Francis to deviate in the leaſt, even tho' the popes commanded them to renounce it and lead another kind of life. At the ſame time they greatly cenſured the church they had before their eyes for being ſo far diſtant from this true goſpel poverty, ſo given up to the world and its pleaſures, and applied to the church of Rome the epithets of Babylon and the Great Whore. We may eaſily judge

[a] See the councils of Labbé.

then how extremely enraged the popes muſt have been, and how they thundered out their anathemas againſt them. The inquiſitors purſued every where theſe heretics with the moſt implacable fury; numbers of them periſhed in the flames; notwithſtanding which their party ſubſiſted for a conſiderable time [a].

In the midſt of theſe troubles, many attempts were made to heal the ſchiſm which had for ſo many centuries ſeparated the Greek and Latin churches. The thing which gave the weſtern churches the moſt favorable hopes upon this ſubject was, that when the Greek emperors recovered the capital in 1261, they ſeemed unable to proceed without the friendſhip and ſuccours of the European powers. Pope Gregory IX. brought this affair upon the carpet in 1233, and ſent deputies to confer with the patriarch Germain, who reſided then at Nice. They held many conferences, principally upon the proceſſion of the holy Ghoſt, and the uſe of bread at the ſacrament. The emperor John Ducas appeared willing to comply with the conditions neceſſary for the re-eſtabliſhment of peace; but this treaty ended at laſt very unprofitably. Alexander IV. who renewed it, did not meet with better ſucceſs. When Conſtantinople fell again into the power of the Greeks, the emperor Michael Paleologue, every time he thought himſelf in danger, favored, or at leaſt appeared to favor, the re-union of the two churches. In a general council, held at Lyons in 1274, in preſence of pope Gregory X. this emperor ſent deputies in his name, and in that of the Greek churches, whoſe inſtructions were to agree to all the pope's requeſts. But after their re-

[a] Fabricius, in his Biblioth. Med. Lat. vol. v. has enumerated all the principal authors who may be conſulted on this ſubject. See particularly Stillingfleet in the work which we have quoted more than once, and Limborch Hiſt. Inquiſ. lib. i. cap. xix.

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turn, there happened many delays; all which were promoted by the Greek Clergy, till the death of the emperor Michael Paleologue in 1282. His ſon Andronicus, who ſucceeded to the throne, annulled all that had been done on the ſubject of the re-union, and put things on their old footing [a].

Let us take a view of the ſtate of religion in the countries of eaſtern Tartary, and under the dominion of the Turks. For many centuries the Chriſtian churches had been very flouriſhing in all theſe countries, and even many kings and princes had done homage to Chriſt. Hiſtory makes mention particularly of thoſe Chriſtian kings of the Tartars, to whom they gave the name of Ung-Chan, or king John. The laſt of theſe kings was obliged to carry on an unfortunate war againſt Gengiſkan, the famous conqueror of Aſia. The occaſion of this war was not known; but we are certain that the Chriſtian monarch loſt both his kingdom and life in 1202. This fatal event was a moſt irreparable loſs to the Chriſtians of thoſe places. Another Chriſtian king obtained indeed the government, but only in quality of vaſſal to the Tartars. Theſe people, actuated by the moſt ſuperſtitious rage, deſtroyed by degrees all the Chriſtian churches in thoſe countries, which were under their demiſſion; inſomuch, that, after the fourteenth and fifteenth centuries, there did not remain the leaſt trace of Chriſtianity [b].

[a] This whole affair is diſcuſſed with great exactneſs by Mr. Dupin in the tenth vol. of his Hiſtory. Conſult alſo the above-mentioned treatiſe of Allatius's, and the Breviar. Pontif. The emperor Andronicus, convinced that they had impoſed on his father Michael, would have nothing more to do with the negotiation, and had the patriarch Vecchus, who had favoured the re-union, ſolemnly depoſed; and Joſeph, who had been deprived of the patriarchate, was re-eſtabliſhed.

[b] All theſe revolutions are very exactly recited by Mr. Aſſemani, in his Biblioth. Orient. vol. iv. fol. 495. See alſo the Hiſtoria Tartarorum Eccleſiaſtica, p. 27, 36.

We ſhall ſay no more of the ſufferings of the Vaudois and the Albigenſes, nor of the barbarities of the inquiſition. They reckon upwards of ſeventy thouſand of theſe pretended heretics, who periſhed in war and in cool blood: they, indeed, in their turn, had more than once gained conſiderable advantage over their enemies. However, they were obliged to abandon the countries they had inhabited, and diſperſe themſelves throughout all Europe, where they ſpread the ſeeds of truth, which afterwards produced the moſt plentiful harveſt [a].

Among the crying abuſes of this century, the moſt ſhameful was that, which took place in church election and the collation of benefices; learning and morality were never conſidered; all was done by money and intrigue. The pope and the princes had perpetual diſputes about their rights. They held many councils, and introduced, in different kingdoms, rules, in order to remedy theſe abuſes, and in particular to moderate the demands of the church of Rome. Such was the Pragmatic Sanction which St. Lewis eſtabliſhed in France: but theſe barriers were by no means ſtrong enough to oppoſe ſuch great diſorders.

Robert of Sorbon founded in this century the famous college at Paris, called afterwards by his name, the Sorbonne. Another doctor of that city, who, upon that account, was called John of Paris, defended the royal power in oppoſition to the pope's uſurpations; he had alſo a particular opinion reſpecting the manner in which Chriſt's body exiſted in the Euchariſt, which, according to him, was not by Tranſubſtantiation, but by the aſſumption of the ſubſtance of the bread into the word. Such alſo

[a] Conſult Leger Perrin, Chaſtanion, and many more Chriſtian authors, who have wrote the hiſtory of the Vaudois and Albigenſes.

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was the notion of John Damaſcene. The doctors of Paris of that time did not condemn them.

We may add to the liſt of illuſtrious men of this century two Engliſhmen, Roger Bacon, and Roger Capiton or Groſthead; a Majorcan, Raymond Lulle, whoſe reputation was very great, though equivocal; and the king of Caſtile Alphonſus, famous for his knowledge in aſtronomy. The Jews, though perſecuted and oppreſſed throughout Chriſtendom, had among them many able doctors, ſuch as R. Meir, R. Aſcher, R. Bechai, R. Levi ben Gerſon, R. Schem-Tof.

The moſt memorable events of the civil hiſtory of this thirteenth century are the ruin of the Saracens in Spain, where they preſerved only the kingdom of Grenada; the advancement of Rodolphus of Strasbourg, a branch of the Houſe of Auſtria, to the imperial dignity in 1275; and the dreadful maſſacre of the French in Sicily, executed on Eaſter eve, in 1282, known by the name of the Sicilian Veſpers.

CENTURY XIV.

IN the beginning of this century Chriſtianity greatly flouriſhed in the vaſt and powerful empire of China. The Neſtorians, indeed, after having been there upon a very advantageous footing, ſaw their eſtabliſhments inſenſibly come to nothing, perhaps from their own fault; but the different miſſionaries, ſent by the popes to preach the goſpel, were very ſucceſsful, and founded ſome conſiderable churches [a]. The moſt famous among theſe miſſionaries was John de Corvin, who, towards the end of the preceding century, took much pains to propagate the faith in Chataja among the Tartars. In 1308 pope Clement V. made him archbiſhop of Pekin, and appointed other biſhops to be his Suffragams in China. After the death of this archbiſhop, John XXIII. appointed for his ſucceſſor Nicholas de Bantra, of the order of Minor Brethren. The following popes attended greatly to the intereſts of the Chriſtians, whilſt there remained any hope of preſerving religion among them.

In that province of Tartary, where the deſcendants of Ung-Chans were the tributary kings, one

[a] A very exact and circumſtantial account of all theſe tranſactions may be found in Mr. Moſheim's Hiſtor. Tartar. Eccleſ. p. 93, 121. See alſo Aſemani Biblioth. Orient. vol. iv. fol. 130.

of

of them, named George, joined himſelf, towards the end of the preceding century, to the Romiſh Communion; but John his ſon and ſucceſſor, permitted his ſubjects to return to Neſtorianiſm, which ſtill preſerved in theſe countries numerous and flouriſhing Churches.

The ſtate of Chriſtianity throughout the vaſt countries of China and Tartary, preſents us with a very pleaſing proſpect; but the face of things was changed about the middle of this century, by a ſtrange revolution, of which we ſhall give an account in its proper place.

In Europe the Lithuanians, whoſe averſion to Chriſtianity had been as yet inſurmountable, embraced the faith to which they were induced by the example of the great duke Jaggellon, who became a Chriſtian before he married Hedwige, heireſs to the crown of Poland.

Pope Boniface the VIIIth, behaved in ſo inſolent and impudent a manner, to the King of France, that even his ſucceſſors could not approve of his conduct. This affair is too important to be paſſed over in ſilence. Benedict Cajetan took poſſeſſion of the See of Rome when his predeceſſor Celeſtin the Vth. abdicated it in 1294. This new pope, ſuperior in pride to all his predeceſſors, uſurped to himſelf an unlawful authority, not only over the ſpiritual, but even civil concerns of the ſovereigns of his time. He publiſhed a bull, by which he forbid them to impoſe any tribute on the clergy without his conſent. Philip the Beautiful, then King of France, vigorouſly oppoſed this attempt, and prohibited in his turn any money being carried to Rome out of his dominions. Upon hearing this, the pope was extremely enraged, he thundered out a new bull, by which he declared the prohibition of Philip, as far as it reſpected the clergy, raſh, mad, and deſerving an anathema. The king anſwered

ſwered him by a publick edict, in which he maintained his own rights, and thoſe of his kingdom.

During theſe tranſactions, Boniface ſtrove to give to the whole world a new inſtance of his arrogance, the authority which he propoſed to exert over all the Chriſtian princes. For this purpoſe, he made uſe of the opportunity afforded him by the ſolemn celebration of the jubilee in 1300. On the firſt day of this feſtival he gave his benediction to the people in his pontifical habits; but on the ſecond, being covered wth the ornaments of the imperial dignity, and having a drawn ſword carried before him by a herald, who proclaimed with a loud voice, theſe words; "There are here two ſwords," by which the pope intended to repreſent the double power, ſpiritual and temporal, which he aſſerted to himſelf. In the following year, new bulls more violent than the preceding ones ſhew to how great a height the fury of Boniface was carried againſt Philip. From one we may judge of the reſt.

"Boniface, biſhop, Servant of the ſervants "of God, to Philip king of France. Fear God "and keep his commandments. We would have you "know, that thou art ſubject to us in all things, "ſpiritual and temporal. The collations of benefi- "ces and prebendaries do not at all belong to thee; "and if the profits of ſome voidances are com- "mitted to thy charge, thou art to preſerve them "for the ſucceſſors. That if thou diſpoſeſt of "them otherwiſe, we declare ſuch collations null, "and revoke all that thou haſt done with regard "to them. We eſteem all thoſe heretics who think "otherwiſe." Given at our palace at Latran, &c.

The king immediately burnt this bull in a publick manner, and aſſembled at the ſame time the orders of the kingdom, who declared that they acknowledged no other lord than the king, and promiſed

miſed to ſupport even to death the rights and liberties of the kingdom. Philip anſwered Boniface in a ſtyle equally ſharp and laconic,

" Philip, by the Grace of God, king of France, to " Boniface, who pretends to be the ſovereign Pontiff, " little or no health. We would have your royal " fooliſhneſs know, that we depend on no temporal " perſon; and that the collation of Churches and " Prebendaries belongs to us by royal right, as " well as the profits of all benefices during their " voidance; and that the collations made by us " hitherto, and that may be hereafter made, are " and ſhall remain valid; and that we will reſolute- " ly maintain our poſſeſſions againſt every body, " looking upon thoſe as fools or madmen, who think " otherwiſe." Given at Paris, &c. [a].

Boniface more furious than ever, went on in his old way, and publiſhed the famous bull, which begins with theſe words, " Unam ſanctam," in which he declared and determined, that the double ſword, or the double power, ſpiritual and temporal, belonged to the Church, condemning all thoſe who thought otherwiſe, as if with the Manicheans they had admitted two principles, and concluding, " that it was neceſſary to ſalvation to believe, that " every human creature was ſubject to the Roman " Pontiff."

Theſe new efforts not bringing the king to a compliance, the pope excommunicated him, and joined in this excommunication all thoſe prieſts or biſhops, who adminiſtred to him in holy things. William de Nogaret, whom Philip ſent at this time to Rome, did not meet with a favourable reception; but he executed ſo much the better the commiſſion he was charged with,

[a] This bull was inſerted in the canonical law, Extravag. Comm. Lib. 1. T. 1. de majoritate & obedientia.

which

which was to make an exact enquiry into the life and conduct of Boniface, whom he repreſented to the king and grandees of the kingdom, as guilty of the greateſt crimes, and particularly that he was not the lawful pope, and had intruded himſelf into the See by fraud and violence, during the life of his predeceſſor; that he was Heretical and Simoniacal; that he was a tyrant, a uſurer, and blaſphemer, &c. Theſe accuſations were read and approved in the general aſſembly of the ſtates, who appealed from Boniface to a general council, to be held on this ſubject, and to the future pope. They did not, however, keep only to theſe proceedings, but took the moſt probable means to bring the pontiff to reaſon, or at leaſt to ſubdue him. Nogaret taking with him ſome Roman citizens of the family of Colomnes, who were enemies to the pope, went to Anagnia, where he then was, and having ſeized the fort, they took poſſeſſion of the treaſures of Boniface, and brought him away with them priſoner. It is ſaid, that Nogaret, or one of the Colomnes, upon this occaſion, gave the pope a violent blow with his hand, armed with an iron gauntlet. His countrymen, the inhabitants of Anagnia, ſurrendered ſoon after. Boniface did not long ſurvive theſe diſgraces, for he died with grief and vexation, in October 1303, on his return to Rome.

It is ſaid of him and his pontificate, " that he " entered upon it like a fox, governed like a lion " and died like a dog".

Benedict II. ſucceeded him who was ſoon followed by Clement the Vth. a Frenchman. Both the one and the other of theſe popes reverſed all the acts of Boniface againſt Philip. Clement particularly, who was before archbiſhop of Bourdeaux, wiſhing to give his ſovereign an inſtance of his attachment, removed the papal ſee from Rome to Avignon, where

where it remained for 72 years. The Italians uſed to call this period the Babyloniſh captivity [a].

The Cardinals, after the death of Clement, could not agree upon a ſucceſſor. The Italians wanting to have one of their nation; the Frenchmen one of theirs; and it was not till the end of two years, that they united their votes in favour of John the IId. or rather he appointed himſelf, and wanting to conciliate the favour of the French, he ſtill continued the ſee at Avignon: This did not, however, prevent them from accuſing him as a heretick. John diſtinguiſhed himſelf particularly by that vehement diſpute he had with the Emperor Lewis of Bavaria, whom he excommunicated for not writing for his approbation before he took poſſeſſion of the ornaments of the imperial dignity. To the proud bulls of this pontiff, who claimed as Pope, the right of nominating the Emperors, Lewis oppoſed an outrageous edict, in which he called John a cruel wolf, the author of diſcord and ſedition, antichriſt, Hereſiarch, and even ſatan. He gave the Roman people at the ſame time a right of electing a new pope; this they did in effect, and the choice fell on Peter of Cario, who took the name of Nicholas the Vth.; but this antipope was ſoon after ſeized and delivered into the hands of John.

There was, during this papacy, ſome pleaſant diſputes among the Franciſcans, concerning the forms of their capuchins and their habits; the one who were called Conventuals, affirmed, that the capuchins and habits ſhould be large and full, the other called Spirituals, advanced juſt the contrary. They carried their obſtinacy ſo far, as to prefer for the moſt part, dark dungeons, and ſome of them even the flames, rather than quit their opinion. We

[a] Stephen Balazears has collected in 2 vols. 4to. the Lives of the Popes of Avignon, written by eminent writers, with additions of his own.

know not upon this occaſion, which to admire at moſt, the ſtrange obſtinacy of the one, or the more ſtrange cruelty of the others, who could puniſh them with ſo much rigour.

There was alſo in this ſame order, another contention that was in reality neither more important nor more reaſonable. It reſpected the property of the things the Franciſcans uſed, and which they conſumed in uſing. They pretended to be entirely free from all right of property, and in this they made the perfection of goſpel poverty to conſiſt. Many popes, Gregory IX. Innocent IV. Nicholas I. Martin IV. Nicolas IV. and laſt of all Clement V. pronounced ſucceſſively decrees conformable to their opinion. But John II. paſſed other ſentences, determining that in the things they conſumed, property ought not to be ſeparated from uſe; and that the kind of poverty which conſiſted in renouncing the property and preſerving the uſe, was unknown to Jeſus Chriſt and his apoſtles, and that it was advancing a hereſy to ſay of the ſaviour, that he had no right or power over the things he uſed. John by this deciſion became odious to the Franciſcans, who joined themſelves to the emperor Lewis of Bavaria, and other enemies of the pope, in order to accuſe him in his turn of hereſy.

After his death Benedict XII. and Clement the VIth. his ſucceſſor, confirmed the excommunication that John had thundered out againſt Lewis of Bavaria, and it at laſt prevailed ſo far as to draw a conſiderable part of the empire from their attachment to Lewis, and to elect in his place Charles the IVth. who, ſoon after, by the death of Lewis, in 1347, poſſeſſed the imperial throne, without a competitor.

Near the end of this century, in 1276, Pope Gregory the XIth, brought the pontifical ſee from Avignon to Rome, to which (as they pretended) he

was incited by the warnings of St. Catharine of Sienne. After the pope's death, in 1378, there arose the diviſion which had the name of the Grand Schiſm of the Weſt [a], and which laſted for fifty years, and was both a prejudice and ſcandal to the Church. The Italian cardinals at Rome wiſhed to have a pope of their own; the French were as ſollicitous for one of theirs; the former, after having made uſe of other means, proceeded at laſt to menaces, in order to prevent the election of any one but a Roman. They reported, to appeaſe the people, who murmured at the length of the conclave, that Bartholomew Pregnano, archbiſhop of Bari, was elected. Although this was a falſity, propagated merely to appeaſe the clamours of the people, the prelate aſſerted, that the election was real and valid, and claimed the popedom under the name of Urban the IVth. The cardinals re-aſſembled in order to proceed to another election, and their choice fell on cardinal Robert, brother of Amedèe, count of Geneva, who was called pope Clement the VIIth. Urban remained at Rome, and Clement fixed his ſeat at Avignon. Each, immediately upon his ſucceſſion, thundered out anathemas againſt the other, and their quarrel divided the whole Chriſtian world. Italy, Germany, England, Sweden, Denmark, Poland, and Flanders, ſupported the party of Urban: France, Scotland, the kingdom of Naples, Lorain, and Savoy, that of Clement.

The death of theſe two competitors did not reeſtabliſh peace and concord. That of Urban happened firſt in 1389. Peter of Thomaſſellis ſucceeded him under the name of Boniface IX. and Clement finiſhed his courſe in 1394. Benedict the XIIIth. who before had the name of Peter de

[a] See this ſubject well treated in the firſt boks of the Hiſtoire du Concile de Piſe, by Mr. L'Enfatot.

Lune, took poſſeſſion of his ſee. Every method was tried to put an end to this ſchiſm: but all to no purpoſe; the popes once elected being never willing to abdicate the triple crown, though ſometimes they had ſolemnly engaged to do it; the kingdom of France, with the advice of the learned at Paris, withdrew itſelf from the obedience of the two pontiffs, and would acknowledge neither. This reſolution was publiſhed in 1598, and was repeated at different times, of which we ſhall give an account, as well as of the end of the ſchiſm, in our hiſtory of the following century.

Although the troubles cauſed by the monks mendicant, in ſome meaſure prevented the increaſe of orders, and had brought thoſe already eſtabliſhed into contempt, yet we ſhall ſee, from time to time, others ſtill riſing up. Such was the brotherhood of the Jeſuits, ſo called from their having the name of Jeſus ſo common in their mouths; this ſociety was afterwards aboliſhed by Clement the IXth. Some women who were afterwards ranked in the liſt of ſaints, among others St. Bridget and St. Chatharine, founded alſo new convents for the religious.

One of the moſt extraordinary events of this century, was the ruin of the order of Templars, which had been inſtituted in Paleſtine, in the 12th century, and which, after the Chriſtians were diſpoſſeſſed of all the conqueſts in the eaſt, ſpread themſelves in every kingdom, obtained conſiderable ſettlements, and acquired incredible riches. Pope Clement, the ſame who removed the ſee to Avignon, in conjunction with King Philip the Beautiful, took meaſures to annihilate this order, whoſe power had raiſed their jealouſy, but whoſe wealth particularly had excited their avarice. The Templars were accuſed of the moſt attrocious crimes, and of ſome which even ſurpaſſed all belief. They pretended, that

that upon their inſtitution into this order, they denied Jeſus Chriſt, by ſpitting three times on the croſs; that they worſhipped a head of wood covered with gold; that they had forſook all commerce with women for that of the men; and that if it happened that any Templar ſhould have a child by a woman, the infant was burnt, and their idol anointed with his fat. All the knights, whether guilty of theſe crimes or not, or whether, as is moſt probable, thoſe accuſations were invented to render them odious, were ſeized on a day fixed for that purpoſe, firſt in France, afterwards in Spain, England, and Italy, and after very irregular proceedings, were for the moſt part put to cruel deaths in 1307, and the following years, till the whole order was entirely aboliſhed, in the council held principally for this purpoſe at Vienna, in 1311. Many amongſt them, in the extremity of their ſufferings, in hopes to obtain favour, confeſſed the crimes they were charged with. But the greateſt number ſupported the trials, and proteſted to the laſt breath their own innocence, and that of their whole order. The immenſe wealth they poſſeſſed throughout all Europe, was in part adjudged to the Fief, in part diſtributed to the Hoſpitallers, and to other orders [a].

Let us now take a view of the writers of this century. There were ſtill many of the Greek Church who much wiſhed for a re-union with the Latin, and who took pains to recommend it in their ſermons and writings. This we may ſee in the works of Manuel Calecas, of the order of preachers. Hiſtory ſays the ſame of the monk Maximus. But however, we find many warm defenders of the oppoſite party, who ſupported with all their abilities

[a] Many writers have given us long accounts of the unhappy fate of the Templars. Mr. Da Virg has wrote their hiſtory in French. See Dupin's Hiſtory.

the cauſe of the Greek Church. Among other the monk Maximus Planudes, a very polite ſcholar greatly diſtinguiſhed himſelf, as well as Nilus and Cabaſilas, archbiſhops of Theſſalonica, and Gregory Palamas, a great favourer of the myſtic theology, to whom we may add Demetrius Cydonius, who oppoſed the notions of the former, and likewiſe ſome others. Barlaam wrote at firſt for the Greeks againſt the Latins, and afterwards for the Latins againſt the Greeks. Philotheus who had ſucceſſively poſſeſſed many eccleſiaſtical dignities, and at laſt obtained the patriarchate of Conſtantinople, wrote much on practical divinity; Matthew Blaſtares a monk greatly cleared up the laws of the Greek Church, and Nicephorus Calliſtus employed himſelf in writing Church hiſtory, in which he mixed many fables. John Cantacuzene, a royal author, has left us a faithful and elegant hiſtory of his own times. The events of the Greek hiſtory from the year 1204 to 1341, are written by Nicephorus Gregoras; but he has not expreſſed much regard to truth in his hiſtory.

The ſcholaſtic divines made always a great figure in the weſt; their leader in this century, was John Duns Scotus, founder of the ſect of Scotiſts, the oppoſers of the Thomiſts, and who firſt defended the immaculate conception of the bleſſed Virgin. The name of Durand de St. Pourgain, biſhop of Meaux, will particularly be remembered for his doctrine on the incarnation [a]. Thomas Bradwardin, archbiſhop of Canterbury, was a very deep divine, and William Occam, a ſubtle philoſopher. Peter of Ailly, archbiſhop of Cambray, and William Durand, biſhop of Mende, deſerve to be honourably mentioned for their free and bold complaints of the corruptions of the

[a] Our author calls it, on the ſubject du Concours de Dieu.

Church

Church of Rome. Among thoſe who favoured the myſtic theology John Teuler, and John Ryſbrach deſerve the moſt notice. Nicholas of Syra [a], a convert from Judaiſm to Chriſtianity, was celebrated for his Hebrew and Rabbinical learning, and they agree on all hands, that he was one of the beſt interpreters of ſcripture of his time. To theſe learned men we may join two celebrated women. St. Bridget, a Swediſh Princeſs, and St. Catharine, of Sienne, who compoſed works, and boaſted of revelations, to which none but the very credulous can pay any regard [b].

We may eaſily judge what doctrines prevailed in this century, particularly in the weſtern Church, when we know that the mendicant monks continued to poſſeſs the principal chairs of divinity. The Scholaſtic learning then flouriſhed under their protection, and they began to reckon the third age from Durand of St. Pourcain.

We may judge of the exceſs to which theſe Doctors carried their extravagancies from the abſurd book of Conformities, which we mentioned above. In a general aſſembly of the Minor Brethren, held in 1389, this ſhameful work received a ſolemn and unanimous approbation. This century gave ſome favourable hopes that things would hereafter take a more happy tnrn. The Greek and oriental languages were ſtudied with much ſucceſs. Academies were eſtabliſhed, and conſiderable libraries collected; and there was an appearance that a freedom of reaſoning would once more prevail in the ſchools. The number of thoſe who were called Witneſſes to the Truth, conſiderably increaſed. However, there ſtill prevailed as yet in general a great barbarity in

[a] This does not appear probable to Mr. La Croze. See his Entretiens ſur divers Sujets d'Hiſtoire, p. 222.

[b] Conſult biſhop Stillingfleet's Works, which we have quoted more than once.

language, an extreme ſuperſtition in religion, and a blind ſubmiſſion to the Pope's decrees. Diſputes on queſtions the moſt uſeleſs daily multiplied; thoſe of the Reals and the Nominals [a] were heard of from every quarter.

In the oriental Monaſteries, the religious attended almoſt wholly to the ſtudy of the myſtic divinity [b]. Some of them upon that account, were contemptuouſly called Heſychaſtes, or Quietiſtes. Theſe people were really mad, affirming, that by bringing their ſouls to a ſtate of repoſe, which they might do, by remaining for a conſiderable time with their eyes fixed on the navel, they perceived even with their bodily ſight, the divine light which ſhone round about them. Barlaam, a Greek monk of the party of the Latins, a turbulent and inconſiſtent man, reproached them for the diſorder of their minds, and their fanatical deliriums, giving them the names of Meſſalians and Omphalopſyches.

Gregory Palamas, afterwards archbiſhop of Theſſalonica, undertook their defence againſt Barlaam, advancing, that it was poſſible for a mortal creature to behold with the eyes of fleſh the uncreated light, which encompaſſes the Deity, juſtifying his aſſertion, by the example of the Apoſtles, who contemplated on the mount Tabor, the light with which Chriſt was inveſted at his transfiguration.

This ſecond ſubject of diſpute took place of that on the ſtate of quietude. Barlaam afterwards applied himſelf ſolely to refute the opinion reſpecting the Light on Mount Tabor. Gregory Pala-

[a] See my Hiſtoire abregee de la Philoſophie. Our author has given in this work a very conciſe and inſtructive account of all the principal ſects of philoſophers, both ancient and modern. This work is printed in one volume 12mo.

[b] Conſult Leo Allatius de perpetua conſenſione, &c. and the Nov. Bib. of Dupin.

mas

mas and his followers, affirmed that this light was the very glory of God [a], and though it was a thing distinct from his essence, was not however, a created substance, but was eternal and uncreated. He added, that the very essence of God could not indeed be perceived either by the Angels or the blessed; but that this eternal glory was visible to them. Barlaam expressed great indignation at all this doctrine, and regarded it as blasphemy. He publickly accused Palamas and his followers of doubling the divinity, διθεας, and demanded a convocation of lawful councils, to determine it. The decisions of these councils were divided; Palamas was sometimes condemned, but Barlaam much oftner lost his cause. The former persisted in his opinion to the end of his life. After his death, the monk Gregory Acyndinus espoused his quarrel, but with still less success; at last he was enjoined silence. His death was not as yet sufficient to re-establish tranquillity; however, at length their dispute was suppressed, and the Greeks thought no more of it.

An affair which lasted much longer, and was of much more importance, took up the attention of the western nations. We mentioned the custom they had of branding as hereticks, and of defaming and treating as such, all those who were offended at the scandalous state of the Church, and who expressed openly their wishes to see a reformation take place, both in her doctrine and manners. The most distinguished among those who professed these sentiments, was John Wickliff [b], an Englishman, of an excellent understanding, great

[a] See the above-mentioned writers, and Adam Rechenberg, his Exercitationes varii argumenti.

[b] We have a very useful life of Wickliff, published by Lewis, in 8vo.—You have also long accounts of Wickliff in the histories of England,

courage, and ſolid piety; but was neither a learned man, nor a polite ſcholar. He was at firſt a doctor and profeſſor of Divinity at Oxford, where he had ſome diſputes with the mendicant monks, which ended in violent enmities. He was afterwards appointed rector of the Church of Lutterworth, in the dioceſe of Lincoln. The doctrine he publickly preached, was directly oppoſite to the received notions. He particularly inſiſted on the vices of the clergy, the tyranny of the court of Rome, and the inſatiable avarice of the monks, who invaded every thing. This freedom was much approved, and procured him many followers, not only of the common people, but even of people of conſequence, and of the clergy. This ſerved only the more to enflame the zeal of thoſe againſt him, whom he had directly attacked. He continued, however, with great zeal and intrepidity to oppoſe ſuperſtition and unmaſk hypocriſy. In 1365, Simon Iſlip, archbiſhop of Canterbury, appointed Wickliff maſter of the college of Canterbury, in the univerſity of Oxford. But two years after, he was deprived of this benefice by Simon Langton, ſucceſſor of Iſlip, who conferred it on a monk. Wickliff appealed to pope Urban the Vth. but met with no redreſs, the pope confirmed the appointment of the archbiſhop. Wickliff, however, did not loſe any of his credit at court; he was appointed one of the members of the embaſſy that king Edward the IId. ſent in 1373, to pope Gregory at Avignon, ſtrongly to repreſent to him the heavy taxes, with which England was burthened by the Popes. Wickliff having by this means an opportunity of ſeeing with his own eyes, the court of Rome, of convincing himſelf of their maxims, and of being a witneſs to their proceedings, conceived the higheſt diſlike to it, and was fully perſuaded, that it was the ſee

of Antichriſt. By this means he happily freed himſelf from all his infant prejudices, gave himſelf up entirely to the ſtudy of the ſacred ſcriptures, which he tranſlated into Engliſh; and his tranſlation was the firſt which ever appeared in that language. Armed with theſe ſuccours, he proceeded vigorouſly to overthrow the power uſurped by the popes over all the Church and Chriſtian princes, in which he was ſupported by the king and the nobles of the kingdom. He oppoſed with the ſame freedom the reigning abuſes, viz. the worſhip of ſaints and images, indulgencies, the celebacy of the clergy, auricular confeſſion, and all the other doctrines and practices which had any kind of affinity with the preceeding. He particularly employed himſelf in combating that monſtrouſly abſurd tenet of Tranſubſtantion; upon this account many of thoſe forſook him who had before approved his doctrines, and eſpouſed his intereſts.

In 1377 he had a great diſpute with Simon Sudbury, archbiſhop of Canterbury, who incited againſt Wickliff by Gregory the IId. aſſembled a council at London, to examine his doctrine. The protection of the duke of Lancaſter, and ſome other noblemen, prevented the council's paſſing a ſentence of condemnation on Wickliff. After ſome years, the duke of Lancaſter having nothing more to do with the adminiſtration of affairs, the proceedings againſt Wickliff were recommenced with new animoſity in 1382, by William Courtenay, then archbiſhop of Canterbury; his doctrine being diſcuſſed in two councils, the one held at London, the other at Oxford, they condemned nine articles as hereſies, and four as ſimple errors; he was not however, depoſed, either from the credit of thoſe who ſtill protected him, or from his retracting and abjuring ſome of his tenets. It is certain, that the capital hereſy of which he was accuſed, conſiſted

ſiſted in denying the real preſence of the body of Chriſt in the ſacrament; we have two of his confeſſions on this ſubject, the one more full, the other more conciſe, but both expreſſing rather Conſubſtantiation than Tranſubſtantiation. This was alſo, as they pretend, the opinion of the greateſt number of the engliſh clergy, which ſooner than give up, they would have ſacrificed their lives [a].

Wickliff was ſtruck with the palſy and died, at Lutterworth, the laſt day of the year 1384. He left a great many writings, and numbers of followers, who ſpread themſelves every where, under the names of Wicklifites and Lollards [b], and who were expoſed to violent perſecutions. After the death of Wickliff, the fathers of the council of Conſtance paſſed a ſentence of excommunication on his memory, and ordered, that his bones, if they could be ſeparated from thoſe of other bodies, ſhould be burnt; but this was not put in execution till the year 1438.

[a] See alſo on the doctrine of Wickliff, Mr. L'Enfant's Hiſtoire du Concile de Conſtance, Lib. ii. Ch. 57, 60.

[b] It has been commonly ſuppoſed, that this name, which is undoubtedly of German original, was derived from one Walter Lollard, a German Reformer. Dupin and others aſſert this; but Mr. Moſheim declares, that, upon the ſtricteſt enquiry, he could not be ſatisfied of the truth of this, and gives it as his opinion, that as the religious people, who were called by the name of Lollards in reproach, were remarkable for all charitable offices, particularly attending the ſick, and taking care of their funerals, when according to the German cuſtom, hymns and pſalms were always ſung; and as upon other occaſions, they delighted eſpecially in ſpiritual ſongs and hymns. Hence they were called, by way of deriſion, Lollards, or Pſalm-ſingers; for he tells us, ſuch is the direct ſignification of the word, derived from the German original. Lallen, Lollen, Lallon, with the uſual termination, Hard-Lollen, or Lullen, ſignifying to ſing with a low and ſweet voice; and hence ſays he, in Engliſh, the phraſe to lull aſleep. See his Inſtit. Eccleſ. p. 589. —— Conſult alſo a very learned Diſſertation of Mr. Walch's on the Lollard's, publiſhed at Jena.

If Wickliff was not a man of great learning, his adverſaries muſt allow, that he was very well verſed in the ſcholaſtic divinity, as it was then taught, and that nobody excelled him in the talent of diſputing. This without doubt, was the cauſe, that, in rejecting and oppoſing many errors, he could not help falling himſelf into ſome of thoſe, which are the neceſſary conſequences of ſubtilties, carried too far, as well as the effects of an age, buried in ſuch extreme ignorance, as that was in which he lived. It is not to be doubted that his enemies very falſely imputed to him many ridiculous notions, namely, that God is obliged to obey the Devil, and that all is God. Theſe were things which could never be drawn from his principles, without doing the greateſt violence to them.

During this time, the Vaudois were greatly perſecuted. Pope Clement V. made a great ſlaughter of them in the vallies of Piedmont, and in the neighbouring countries. Many of them fled for an aſylum into Auſtria, but they did not remain long there in ſafety; for in the year 1315, the flames were lighted for their extirpation. The moſt cruel tortures were prepared for them alſo in Saxony, Pomerania, in the archdutchy of Mayence, and in many other parts of Germany. It would be impoſſible in a work much larger than this, to ſpeak of all the miſeries that theſe unfortunate people were forced to ſuffer.

The great calamities the Greeks ſuffered from the oppreſſion of the Turks, induced them to fly for aſſiſtance to the Latins, and to make in appearance ſome advances to procure the re-union of the two Churches. Andronicus, the younger, ſent Barlaam into the weſt, in 1339, and the Emperor John Paleologue came himſelf into Italy three years after. But this was a mere artifice to gain ſupplies, and ended in nothing.

The

The jubilee which returned at first only once a century, was in 1350, by order of Clement VI. commanded to be celebrated at the expiration of every fifty years. Afterwards Urban VI. Sixtus IV. and other popes, made it recur still more frequently, that they might the oftner reap a harvest, which they found answered so well. In general, all the traffic of the court of Rome prospered surprizingly. They got as much as they pleased for Exemptions, Reserves, Graces, Expectations, and a heap of other things which they invented purely to fill their coffers. In the mean time the Churches lost their liberty, and discipline was altogether violated, which caused many heavy complaints to be made by several Christian nations, particularly by those of France and England. These abuses, though of very ancient date, yet did not come to their height till the time that the popes see was at Avignon, and particularly during the continuance of the schism, and under the auspices of Boniface the IXth.

The inquisition increased daily in its power, and caused rivers of blood to flow at the feet of its tribunal. Besides the Vaudois, the Patarins, the Bagards, &c the Jews were likewise the victims of its cruel decrees. They attributed to them numbers of atrocious crimes, such as killing of infants, poisoning the springs and wells, piercing the hosts, or throwing them into boiling water. Their accusations served for pretences to torture them, to confiscate their goods, or to banish them at different times from France and Germany.

Among the celebrated men of this century, we must not forget Francis Petrarch, who ought not only to be mentioned for his distinguished excellency in poetry, but because his writings are full of the most lively descriptions of the deplorable estate of the court of Rome, from which all piety and purity of manners were entirely banished.

The

The events, or other memorable particulars of this century, are the golden bull, by which the emperor Charles the IVth. determined the rights and duties of the electors; the depoſition of Venceſlaus ſon of Charles, and ſucceſſor to the empire; the perpetual wars between the Engliſh and French; the dethronement of two kings of England, Edward the IId. and Richard the IId. the ſtate of the Turks under the Ottoman Emperors, and particularly the defeat of Bajazet by Tamerlane; the invention of artillery, which totally changed the art of war; and that of the magnet which as much changed the art of navigation.

CENTURY

CENTURY XV.

THE corruption of the weſtern or Roman Church, was at laſt come to its height. It was no longer poſſible to palliate its exceſſes, or to conceal its ſhameful deformities. All thoſe who had any knowledge or virtue remaining, deplored its ſtate, and in the moſt preſſing terms, conjured all thoſe who had it in their power, immediately and ſincerely to ſet about the great and indiſpenſable work of reformation. There was no council held in this century [a], in which the fathers

[a] It is a certain fact, that in all the general councils aſſembled in this century, the fathers, who aſſiſted, acknowledged the neceſſity of a general reformation; ſo thoſe of the council of Piſa expreſſed themſelves, and which they alſo promiſed more than once, but without effect. This is what the beſt and moſt learned writers of the Roman Church cannot deny, as the thing ſpeaks for itſelf. We find the acknowledgments of the moſt authentic in the Hiſtoire des Variations, by the celebrated Biſhop of Meaux, but he denies, that this reformation ſo much deſired, and ſo frequently promiſed, concerned any matter of faith and doctrine, but only church diſcipline. We need only read with attention the acts of the council at Conſtance, to convince us to the contrary. In the ſecond, of the collection publiſhed by Labbe, in 12 Vol. or in the eight Vol. of that of Hardouin, we read theſe words. "Iſtud ſacrum concilium non debet diſſolvi "nec diſſolvitur .... quous que eccleſia ſit reformata in fide & "moribus, in capite & membris." In the bull alſo of the invovation of the council, the pope John thus expreſſes himſelf.

did

did not ſtrongly urge the neceſſity of beginning this work. But however, every body knows that all theſe generous efforts, all the lively repreſentations of the witneſſes of the truth, all the ſincere advances of the Chriſtian princes, vaniſhed in ſmoke, merely from the fault of the pope and the ſuperior clergy, who did not fail to throw powerful obſtacles in the way. The great averſion they had for all reformation, was not the inſurmountable objection; but they perceived how much their avarice and their ambition would ſuffer by it; they knew that the yoke of ſuperſtition could not be broken without the ruin of their authority, and the loſs of their temporal advantages. Some provincial councils indeed took this affair into their deliberations; but all the ſchemes they propoſed, fell far ſhort of what the neceſſities of the Church required.

The great and ſcandalous ſeparation which began in 1378, laſted even to the beginning of this century, Boniface the IXth. holding his ſee at Rome, and Benedict the XIII. at Avignon. Both the one and the other had engaged voluntarily to abdicate the popedom, whenever it ſhould be required; but they did not perform their engagements. France, as we before mentioned, withdrew her ſubjection. This reſolution, publiſhed in 1398, was annulled under certain conditions in 1403, re-eſtabliſhed in 1406, and confirmed in 1408. Other kingdoms, and particularly a part of Germany, followed this example.

"Conſiderantes quod præcipue agendum in concilio generali eſſe "debet de his quæ concernunt catholicam fidem. —— Ut tem- "pore opportuno poſſint ea determinari quæ videbuntur tenenda "vel repudianda, pro utilitate & incremento ipſius fidei ca- "tholicæ." It would be eaſy to bring other proofs, as they may ſee who conſult the Hiſtoire des Egliſes Reformes, by Mr. Baſnage.

Boniface

Boniface dying in 1404, was ſucceeded by Innocent VII. and after him Gregory XIV. was elected in 1406, by the cardinals of the ſame faction. Neither of theſe popes being willing to abdicate, great troubles enſued. After having tried every means to remedy theſe evils, without any ſucceſs, they had at laſt recourſe to a general council, held at Piſa [a], in 1409, by the order of which, Gregory XII. and Benedict XII. were depoſed, and the popedom was conferred on Alexander the Vth. But inſtead of putting an end to the ſchiſm, by this order, they only made the breach ſtill wider; the three popes perſiſted each in a reſolution to retain poſſeſſion of the Holy See; they divided the weſt amongſt them. Gregory XII. whoſe former name was Angelo Corrario, was favoured by apart of Italy, as well as by the protection of Ladiſlaus, king of Naples, who was maſter of Rome. The kingdoms of Caſtile, Arragon, and Scotland, acknowledged Benedict XIII. or Peter de Lune; the other nations ſubmitted to Alexander the Vth. who was ſucceeded in 1410 by Balthazar Caſſa, who took the name of John the XXIIId.

This man's character was ſuch, as rendered him hateful to every body; regarding neither honour nor law, he boldly bid defiance to all right divine and human. By favor of the emperor Sigiſmund, which he had taken care to preſerve, he hoped to keep poſſeſſion of his place, and agreed to the calling of a new general council, which was aſſembled at Conſtance in 1414. John came there with a great number of cardinals and prelates. The emperor was alſo attended by ſome German

[a] See in this council, the firſt and ſecond Diſſertation of Noel Alexander, in the Hiſt. Eccleſ. of the 15th century. Dupin Hiſt. and Hiſtoire du Council de Piſe, by Mr. L'Enfant, publiſhed in 2 vol. 4to. at Amſterdam, in 1724.

princes,

princes, and the ambaſſadors of all the other kings and princes in Europe. The council propoſed three principal things as objects of their deliberations; the extinction of ſchiſm, the extirpation of hereſies, and the reformation of the Church, both in its principal, and members.

With regard to the firſt of theſe, after having eſtabliſhed in the 4th and 5th ſeſſions the authority of the council over the pope [a], they inſiſted upon John's performing the ſolemn promiſe he had made of abdicating whenever they required him; but ſeeing that he perſiſted with an invincible obſtinacy to elude this engagement, he was condemned and depoſed, not only for his obſtinacy, but for his being convicted of various crimes. Gregory XII. ſent by his ambaſſadors the reſignation they demanded. But Benedict X. equally diſregarding the requeſts of the council, as well as thoſe of his own cardinals, and the emperor himſelf, who perſonally requeſted this of him, was forſaken by all the world, and depoſed by the council, without any oppoſition. Odo Colomne, a Roman, was elected to be the only lawful pope, and he took the name of Martin the Vth. Whilſt theſe things were tranſacting, John Hus, a Doctor of Prague, a man of much knowledge, and great piety, and who was highly reſpected in his country, having incurred the cenſures of the archbiſhop of Prague, and likewiſe thoſe of the pope, for having ſpoken rather too freely of the ſee of Rome [b],

[a] That was certainly the moſt famous decree of this council, which declared the popes ſubject to the ſupreme authority of general councils. The Gallican Church conformed afterwards to the deciſion. The fathers of the council thought by this means to have remedied every thing; but the efficacy of this remedy was not of any long continuance. See Mr. Dupin's Hiſtory, and Mr. E'Enfans Hiſtory of the Council of Conſtance.

[b] It appears that their doctrine did not differ much at that time from that of the Church of Rome.

came to Conſtance to juſtify himſelf. But, although he was protected by the paſſport of the Emperor, they violated the public faith; and after having thrown him into priſon, they burnt him alive on the 4th of July 1413. Jeremy of Prague, the friend and companion of John Huſs, was alſo ſeized. The horrors of a dreadful priſon, and the fear of death extorted from him a recantation, which he ſoon after retracted, upon which he was brought to the ſtake, where he expired on the 30th of May 1416. Theſe two martyrs expreſſed to the laſt, in the midſt of tortures, the moſt ſurpriſing conſtancy, and the moſt fervent piety. Before they proceeded to their condemnation, they pronounced that of Wickliff, who was looked upon as their maſter, though their principles and his did not entirely agree. It was then they ordered the bones of Wickliff to be dug out of his grave, and to be publickly burnt.

At the ſame time there were in Bohemia, ſome reformers, headed by one James de Miſa, or, as he is ſometimes called Jacobel. Theſe men inſtructed either by the Vaudois, whom the violence of the perſecution had diſperſed into all parts of Europe, or by the writings of Wickliff, taught, that the communion ought to be diſtributed in both kinds, and they even celebrated it in this manner in ſome churches to the great ſatisfaction of the people. Their doctrine and practice was condemned by the famous canon of the 30th ſeſſion of the council of Conſtance, which ſays, that as Jeſus Chriſt adminiſtred his holy ſacrament in both kinds to his diſciples, and that the faithful in the primitive Church had alſo received it in that manner; yet notwithſtanding, in conformity to a euſtom reaſonably eſtabliſhed, the laity only ought to receive the euchariſt in bread. As to the third object of the council, namely, the reformation of the Church, both in

its chief and members, though the greateſt number of the biſhops aſſembled, were ſenſible of its neceſſity, it being ſtrongly and evidently repreſented to them by many able men; yet all their deliberations on this ſubject came to no more than the appointing a certain number, to fix on ſome plan to bring this good deſign into execution. Theſe people held many meetings, but took no important reſolutions, ſo that the pope Martin the Vth. diſmiſſed the fathers of the council, without their having determined any thing deciſive on the ſubject of Reformation.

This council laſted three years and a half, having been begun on the 5th of November 1414, and ended on the 22d of April 1418. Thoſe who appeared to the moſt advantage in this aſſembly, were the Emperor Sigiſmond, who greatly intereſted himſelf in the affairs of the Church; John of Brogniac cardinal of Viviers, or of Oſtie, who preſided at moſt of the Seſſions; Peter de Ailly, cardinal of Cambray; Francis Zabarella cardinal of Florence, and John Gerſon chancellor of the univerſity of Paris, who was one of the embaſſadors of the king of France.

The end of the council was not, however, that of the ſchiſm. Benedict the XIIIth. obſtinately perſiſted in his reſolution to the laſt, and was ſucceeded after his death by a man, who took the name of Clement the VII. This Pope conſented at length to abdicate upon the ſollicitations of Peter François, cardinal of Toix. We ſhall ſpeak ſoon of the violent diſturbance cauſed in Bohemia, from the councils prohibiting the uſe of wine in the ſacrament; but not to interrupt the thread of church affairs, we ſhall proceed to the council of Bale. Martin the Vth, at the diſſolution of the council of Conſtance, had promiſed to convoke another ſoon after, which was to attend only to the reformation of the Church.

After ſome preliminaries, the council was appointed at Bale in 1431, and the ſeſſions began. The pope died juſt before the opening of the council, which was on the 23d of July, under the auſpices of his ſucceſſor Eugene the IVth, and in preſence of cardinal Julian, whom he ſent to preſide there. The firſt thing the council entered upon, was the renewing, and that in the ſtrongeſt manner poſſible, of the decree of the council of Conſtance, which eſtabliſhed the authority of a general council over the Pope. Eugene was piqued at this, and wanted to diſſolve the council, and to aſſemble another at Boulogne. He did not ſucceed in this attempt. This, however, did not at all diſcourage him, he transferred, by his own authority, the council at firſt to Ferraro, in 1438, and upon account of the plague infeſting that city in the year following, to Florence. The fathers of the council of Bale went on however, in their own way, and having at firſt ſignified to the pope, that unleſs he revoked the Bull, by which he pretended to deprive them of the Power of acting, that they ſhould not only diſregard it, but ſhould attack him, as refractory, obſtinate, and unworthy of the rank he held in the church. They kept their words, and proceeded vigorouſly againſt him. They began with firſt declaring the nullity of the council which ſet up itſelf in oppoſition to them; after which they degraded the pope, as guilty of contumacy, obſtinacy, and diſobedience to the univerſal church, as rebellious, and a violator and contemner of canons, a diſturber of unity, author of ſcandals, ſimoniacal, perjured, heretical, incorrigible, ſchiſmatical, fallen from the faith, perſiſting obſtinately in his error, prodigal of the revenues of the church, &c.

They afterwards proceeded to the election of a new pope, on the 19th of November 1439, when

their

their choice fell on Amadeus duke of Savoy, who dwelt at Ripailes, near the lake Leman, where he led a very retired and a kind of hermetical life. Amadeus took the name of Felix the Vth. Scarce had the ſchiſm of the antipopes ceaſed, before they again revived, and nothing was heard but excommunications, which were reciprocally thundered out, pope againſt pope, and council againſt council.

To finiſh our account of the council at Bale, we muſt ſpeak firſt of the affair of the Huſſites, concerning which, they deliberated very long, and very unprofitably. They had invited the Bohemians to ſend deputies to the council; which they did; and amongſt others, ſent their famous general Procopius, and John Rokzana, one of their principal clergy. Theſe deputies demanded four things of the council. The firſt reſpected the celebration of the communion under two ſorts; the ſecond turned upon the right the civil magiſtrates had of puniſhing all crimes, without exception, the clergy to be allowed no privileges in that reſpect; in the third place, they required a free preaching of the word of God; and in the laſt, they inſiſted upon churchmen having no civil authority. The divines of the two parties conferred for a long time on theſe particulars, but could come to no agreement, and the Bohemian envoys returned into their own country, after a very fruitleſs journey. But the council ſent deputies very ſoon after into Bohemia, amongſt whom was Æneas Sylvius Piccolomini. They allowed them the uſe of the cup, which brought back many among the Bohemians to their communion, who had the name of Calixtins given to them. Thoſe who would not follow their example, were called Taborites, from Tabor, a mountain near Prague, and from a fortreſs ſituated on that mountain, which was one of their principal retreats. Theſe laſt did not allow the

granting them the uſe of wine in the ſacrament, was a ſufficient reaſon for a reconciliation with the Church of Rome, which they cenſured on many other accounts. Inſtead then of becoming ſubjects to her, and living peaceably as the former, they continued to ſupport a very bloody war, the ſucceſs of which was various, till the time of the reformation, when the Taborites joined with the proteſtant churches. The council of Bale ended in 1443.

We muſt not neglect in this place, to take a general view of the council of Florence, and to ſay ſomething of the reunion with the Greek Church, which was there planned, and of their pompous proceedings in this affair. The Greek emperor John Paleologue, came himſelf to the council, attended by his brother Demetrius Joſeph, patriarch of Conſtantinople, Mark Eugenius archbiſhop of Epheſus, and many other perſons very conſiderable both in church and ſtate. Their conferences turned upon four principal points; 1. The proceſſion of the ſpirit; 2. Purgatory; 3. Unleavened bread; and 4. The primacy of the pope. As their diſputes on the two firſt ſubjects did not ſeem to preſent the faireſt proſpect of a return of concord, the emperor who was willing to agree at any rate in hopes of gaining ſuccours againſt the Turks; and the pope, who promiſed himſelf and his council much glory from the ſucceſs of this affair, proceeded in another manner. They agreed to name commiſſaries on both ſides, with full power to ſettle every thing. The Greeks made choice of a prelate intirely devoted to the Latins, whoſe name was Beſſario, biſhop of Nice, and who was afterwards made cardinal. Mark of Epheſus was the only one who reſolutely oppoſed theſe meaſures; the others, partly intimidated by threats, and partly gained by promiſes, or by real preſents, conſented

conſented to agree with the Latins, and ſigned a decree of concord manifeſtly fraudulent. This they found out upon their return into their country, when they complained very loudly of having been deceived, and immediately retracted their conſent [a].

The ſchiſm of the weſt ſtill continued. Eugenius IV. died in 1477. Nicolas the Vth. was elected to ſucceed him. The wiſdom of Felix put an end to this long and hateful diviſion. He conſented to abdicate the pontificate, and contented himſelf with having the firſt place among the cardinals.

Nicolas was a pope who deſerves much commendation for his love of literature, and for the protection he gave to the learned. We may diſtinguiſh among his ſucceſſors in the courſe of this century, Pius the IId. the ſame Æneas Sylvius, whom the council of Florence ſent into Bohemia. He was a very learned man, and had acquired much reputation both in his private life, and as a cardinal; but when he came to the ſee, he diſgraced himſelf very much, ſhamefully retracting all that he had ſaid, done, and wrote, in favour of the council of Bale. Paul the IId. ſignalized himſelf by his averſion to the Belles-Lettres. Sixtus IV. as well as Innocent the VIIIth. are remembred only for their ſcandalous amours. But the laſt pope of this century, Alexander the VIth was a very monſter, a reproach not only to the ſee of Rome, but even to human nature [b].

[a] The whole that paſſed in theſe councils are very exactly related in the hiſtory of theſe councils by Sylveſter Syropalus, an eye-witneſs of the facts. Robert Craighton, an Engliſhman, has printed this hiſtory at the Hague, in 1660, in folio. See Dupin, and Vol. xii. Ch. 2.

[b] We ſhall revive this ſubject in the next century. See the life of this pontiff, and his ſon Cæſar Borgia, written by Mr. Gordon.

There were many learned men in the Greek Church at this period, and who are well known for their writings. Simeon, archbiſhop of Theſſalonica, may be compared to the beſt divines of Greek antiquity. Thoſe who moſt eagerly defended their communion againſt the Latins, were Joſeph of Bryenne, Macarius Macres, Mark of Epheſus, who, as we have ſeen, aſſiſted at the council of Florence; George Scholarius, or Gennadius, the firſt patriarch of Conſtantinople, after that city had been taken by the Turks, and Sylveſter Syropalus, to whom we are indebted for an excellent hiſtory of the council of Florence. The party of the Latins was defended for ſome time at leaſt, by Joſeph patriarch of Conſtantinople, who betrayed indeed the cauſe of his church in the council of Florence, and by Beſſario, who was one of the principal ornaments of this century. He left the communion of the Greek Church for that of the Latins, where he was honoured with a cardinal's cap.

It will be proper to ſpeak of an event fatal indeed to the eaſtern empire; but very fortunate for ſcience in the weſt; which happened about the middle of this century; the taking of Conſtantinople by the Turks, I mean, in 1453. This violent ſtorm drove into Italy, a heap of learned Greeks, who brought with them a love of ſtudy, and particularly a taſte for their language. Such among others, were Theodorus of Gaza, George of Trebizonde, Argyropulus, Demetrius Calcondylas, &c. The protection of the popes Nicolas V. and Pius the IId. was very ſerviceable to them. The Belles Lettres in a very little time flouriſhed much in Italy, from whence emulation carried them into the other countries of the weſt.

[a] See my Hiſtoire Abrigee de la Philoſophe.

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The Latin Church alſo now produced many celebrated names. In the firſt rank we muſt place John Charlier Gerſon, a diſciple of Cardinal D'Ailly, and his ſucceſſor in the chancellorſhip of the univerſity of Paris. He was one of the moſt illuſtrious defenders of the pure doctrine and liberties of the Gallican church. We may remark the ſame love of truth, and the ſame knowledge in Nicolas of Clemenges, and John Weſſel of Gromingen, who was ſurnamed the Light of the World, and whom they regarded as one of the fore-runners of the Reformation, as his doctrine differed in many reſpects from that of the Roman Church. We may ſay as much alſo of Jerom Savonarolus of Ferrara, a dominican and a celebrated preacher, who, for having publickly ſaid many things greatly to the diſcredit of the Roman Church, to which he gave the name of Babylon, was burnt alive at Florence, in 1498. Among the many interpreters of Holy Scripture, Alphonſus Toſtat, D'Avila, Paul of Bergos, and Denys Rychel, Carthuſian Fryars, are the moſt famous. Laurence Valla employed himſelf in the ſame manner. The ſcholaſtic divines of this century, who deſerve to be mentioned, are Nicolas of Cauſa and Gabriel Biel, the laſt and beſt of theſe doctors. The myſtic divinity is much indebted to Henry Harphius, and Thomas à Kempis, who is looked upon as the author of a famous work [a] on the Imitation of Jeſus Chriſt. Among the hiſtorians of this century, Thierri of Niem, who ſpoke with much freedom of the vices of the popes of his time, and Platina, who wrote the lives of them all, are the moſt diſtinguiſhed.

[a] There was a very warm diſpute in the laſt century, reſpecting the true author of this book. See a particular Diſſertation of Mr. Dupin, on this ſubject, in his Nov. Biblioth. Eccle. Vol. XII. p. 157.

Religion

Religion now assumed a much better appearance both in theory and practice. Many sensible divines began more and more to be convinced of the folly of scholastic disputes, and conceived for the subtilties of this science all the contempt they deserved. The number of the witnesses of the truth visibly increased. The disgraces and scandals of the Roman Church struck them more forcibly than they had ever yet done. They held councils, formed projects, wrote books on the ways and means most proper to procure a reformation of the Church. The Belles-Lettres were cultivated every where, and became very useful. The languages, without which it is impossible for any body to understand, and solidly explain the scriptures, found every where admirers, who knew their value, and applied to the study of them. Men began now to have a taste for sacred scripture, which they had scarcely ever read before, or at least never understood. The knowledge of divinity now flowing from its purest source, would undoubtedly have made great progress, if the authority of the Roman Church had not still supported the doctrine of the schools. This was the capital obstacle to a change so desirable and so desired in the western church, a revolution which providence had reserved for the following century.

In order to unite in one point of view the causes which brought about the work of the reformation, we must reduce them to four heads. 1. The scandalous corruption of the Roman Church, which now passed all bounds; the shameful superstition in which their minds were plunged, and which had reduced the whole practice of piety into mere trifling; the childish fables, the legends which they heaped on the people in greater abundance, after they had deprived them of the word of God; the

avarice,

avarice, luxury, and debaucheries of the clergy, the moſt barefaced ſimony, and the infamous traffic of things ſacred at Rome, where every thing was ſold, temples, prieſts, altars, ſacraments, and God himſelf. 2. The ſtrong and frequently repeated complaints of the learned, even among thoſe of the Roman Church, to whom theſe ſcandals were inſupportable. Such were Nicolas Clemangis, Peter d'Ailly, John Gerſon, Thomas Netter, called the Vaudois, the Poet Mantouan, and the hiſtorians Riem and Platina, who were domeſtics and ſecretaries of the Popes. 3. The open war declared by the Roman Church againſt all thoſe who ſeparated from her, and which for the moſt part were branches of the Vaudois, diſperſed in France. Italy, and elſewhere. 4. Laſtly, the return of light at the epoch, which they diſtinguiſhed by the name of the New Birth, or Renewal of Learning. Beſides the great ſervices received from the Greek refugees, in this reſpect, whom we before mentioned, we muſt allow a great deal to be owing to the diſcovery of printing, a diſcovery which many cities have laid claim to; but the glory of which appears to be due to a gentleman of Mayence, named John Guttenberg, whoſe firſt typographical attempt was made about the year 1440.

We will now ſtop a little while to take a general view of the principal doctrines which in this century bore the name of Hereſies. The aſſemblies of the Wicklifites in England, grew daily more numerous, though they were prohibited by the laws of the kingdom, under the moſt ſevere puniſhments, and theſe puniſhments were inflicted without mercy. All thoſe who ſought for a knowledge of the true religion, read with eagerneſs the writings of Wicliff, which were diſperſed throughout Europe. They were much read and eſteemed in Bohemia. From

theſe, John Huſs [a], whoſe opinions, reſolution, and martyrdom, we have juſt taken notice of, formed this ſyſtem. The charge of hereſy, which deprived him of life, was as falſe, as the violation of publick faith committed upon his account was cruel. His puniſhment cauſed alſo much blood to be ſhed in Bohemia. The inhabitants of the kingdom having opened their eyes to the clear light of the goſpel, took arms in 1419, headed by a nobleman named John Ziſka, who, though blind, was, during his life, as well as after his death, a terror to his enemies. Theſe troops carried on a war with almoſt continual ſucceſs for ſome years, but they left in every place they paſſed through, dreadful marks of cruelty [b], which they exerciſed principally on the prieſts, monks, and convents. The plague having carried off Ziſka, in 1424, Procopius Raſa, his uncle, whoſe courage and good fortune were equal to his nephews, ſucceeded him in the command of the Huſſites. During ten years and more, he at different times beat, and often entirely defeated, the troops of Sigiſmond, emperor of the Romans and king of Bohemia, and even other armies, who came to the aſſiſtance of Sigiſmond. About this time the Huſſites made frequent excurſions into ſome of the neighbouring countries, where they ſpread themſelves like a torrent, cauſed

[a] Mr. L'Enfant in his Hiſtoires des Conciles de Piſe and Conſtance, has mentioned every thing that concerns John Huſs. The fate of the Huſſites after his death are related by the ſame author in the Hiſtoire de la Guerre des Huſſites. Conſult alſo the Supplement of Mr. de Beauſobre.

[b] We muſt remark, that theſe cruelties are greatly exaggerated by the Roman Catholic Writers, to whom we may oppoſe the accounts of Laurence Byzinius, a diſtinguiſhed perſon, and an eye-witneſs of moſt of the Facts of which he has made a journal, which Mr. Beauſobre, in his Supplement à l'Hiſtoire des Huſſites, has inſerted almoſt entire.

dreadful havocks, and carried every where fire and ſword.

We have before ſpoken of the Calixtins, and the Taborites [a], we muſt mention alſo the Picards and Adamites [b], who appeared much about the ſame time. They came from other countries into Bohemia, where they advanced many things which much reſembled the ancient doctrine and diſcipline of the Vaudois, from whom, according to ſome learned men, they were immediately deſcended [c]. There are authors too modern to have full credit given to them, who lay to the charge of theſe heretics moſt attrocious crimes. Common juſtice commands us, therefore, to ſuſpend our judgment in this reſpect. The Orbites, or the Orphans, who are likewiſe often mentioned, did not greatly differ from the Taborites, either in doctrine or worſhip.

The emperor Sigiſmond was in hopes all theſe differences would be ſettled at the council of Bale, where they had invited the Huſſites to hold conferences, promiſing them full ſecurity in the moſt ſolemn manner poſſible. Upon this, there came to Bale in 1433, near three hnndred, ſelected from all orders. Theſe people made demands, which the council would not agree to. There were, however, as we have ſeen, deputies ſent ſoon after from the council, into Bohemia, who allowed them the uſe of the cup, and by that means, brought back one part of the diſſenters to the pale of the Roman

[a] See Mr. Beauſobre's above-mentioned work on the Origin of the Caſtle of Tabor, and the name of the Taborites. The Taborites were rightly called diſciples and deſcendants of the Wicklefites.

[b] We find at the end of Hiſtoire du Concile de Bale, by Mr. L'Enfant, two Diſſertations on the Adamites, by Mr. Beauſobre, worthy of their author.

[c] See the Hiſtoire du Concil de Bale, lib. iv. p. 79–88.

Church.

Church. The Taborites, being no longer able to ſupport themſelves by the force of arms, continued to hold ſecret aſſemblies; the deſcendants of ſome of the members of theſe aſſemblies are to this day called the Brethren of Bohemia [a].

The ſtate of religion in Spain, in the courſe of this century, is an affair too intereſting to be paſſed over in ſilence; for more than ſeven hundred years this kingdom had been in ſubjection to the Mahometan Moors. But, by degrees this whole kingdom was freed by the Chriſtian princes, from this dreadful yoke, by which it had been oppreſſed for ſo many years; and by that means the Chriſtian religion was reſtored to all its ancient liberty and ſplendour. Ferdinand, king of Caſtile, to whom this event had given the ſurname of Catholic, having conquered the kingdom of Granada, and taken its capital in 1472, deprived the Moors of the only kingdom which was left them in Spain. However, the country was ſtill over-run with vaſt multitudes of theſe people, to whom Ferdinand promiſed, with an oath, after his conqueſt of Granada, that they ſhould enjoy full ſecurity, and a free exercíſe of their religion. This prince, very zealous in all reſpects for the propagation of the faith, hoped that the preachers of the goſpel by their inſtructions and exhortations, would ſoon overcome the prejudices and infidelity of the Moors. But after ſeven years trial, ſeeing that mildneſs and indulgencies had no effect, in 1439, he cauſed ſeverity, or, to ſpeak more properly, cruelty to ſucceed, by abandoning them to the dreadful tribunal of the

[a] See John Laſitius de Moribus et Inſtitutis Fratrum Bohemicorum, printed at Leſna in Poland, in 1694. Conſult alſo Joh. Amos Comenii Synopſis Hiſtorica Perſecutionum Eccleſiæ Bohemicæ, printed at Leyden, 1647.

inquiſition.

inquiſition. By this means two hundred thouſand at leaſt embraced Chriſtianity, but as the event ſufficiently ſhewed, without any ſincerity on the part of the greateſt number, this engaged him to try afterwards other methods [a].

At the ſame time, the Jews ſhared much the ſame fate in Spain and Portugal. An innumerable multitude of the deſcendants of Abraham had for many years reſorted to theſe kingdoms. Immediately upon taking of Granada, Ferdinand ordered them to join the Chriſtian Churches, or to leave the kingdom. They preferred the latter, and quitting Spain, ſpread themſelves in moſt of the countries in Europe and Africa. The greateſt part, in order to gain time, took refuge in Portugal, hoping that there they might peaceably conſider upon the choice of another aſylum. But contrary to expectation, nay even contrary to the hopes, that John IId. king of Portugal had permitted them to conceive, they were not only ruined in their fortunes, but condemned to ſlavery. Emmanuel, the ſucceſſor of John, at firſt repaired this injuſtice, by reſtoring to them not only their liberty, but even all they had loſt. But changing ſoon after his opinion, he took away their children, and would have reduced them again to ſervitude, if the Jews had not, on account of ſuch cruel treatment, and from the fear of worſe, conſented to receive baptiſm, which they did to the number of more than three hundred thouſand. From the hiſtory of them and their deſcendants, we may judge of the ſincerity of this ſtep, and not to have any doubt on this ſubject, we need only caſt our eyes on the terrible puniſh-

[a] You will find a very juſt and learned account of all that relates to the Moors in Spain, in Michael Geddes's Treatiſe of the Hiſtory of the Expulſion of the Moors out of Spain. You will find this work in his Miſcellaneous Tracts.

ments which they have experienced ever ſince that time [a].

In Lithuania the inhabitants of Samogitia, a people given up to Idolatry, were in the beginning of this century, happily converted by the labours of Uladiſlas Jagellon [b]. The Portugueſe luckily finding out a paſſage from the African Sea by the Cape, afterwards called the Cape of Good Hope, to the Iſlands of the Eaſt Indies, had the happineſs to lay the firſt foundations of Chriſtianity, in the vaſt kingdom of Congo, which they had great reaſon at that time to ſuppoſe, would hereafter become very flouriſhing. John IId. King of Portugal, having ſent envoys to Congo, the king and queen of the country, with the princes of the blood. and moſt of the grandees of the kingdom, received baptiſm, and made a profeſſion of Chriſtianity in 1491 [c]. It is ſaid, that the ſon of this king, who was baptized by the name of Alphonſus, ſucceeding to the throne after his father, was ſo much attached to Chriſtianity, that he even himſelf took the pains of inſtructing his ſubjects in the articles of religion, and ſent his own children, with others of the firſt diſtinction, into Portugal, in order to acquire a complete and perfect knowledge of the truth. The profeſſion of the faith is not yet aboliſhed in theſe kingdoms, and they take care regularly to ſend Miſſionaries, from Europe, but it appears that theſe miſſions anſwer very little purpoſe.

[a] Jerom Oſorio, a Portugueſe biſhop, has mentioned this calamity that befel the Jews, in his treatiſe De Rebus Immanuelis Luſitaniæ Regis, Lib. i. p. 14, &c. See alſo the above mentioned work of Geddes's, and particularly the Hiſtoire de l'Inquiſition, by Limborch, Lib. i. c. 25.

[b] See Cramer Hiſtor. Polon. Lib. xviii. p. 277. Matth. de Moſcovie, Chro. Polon. Lib. iv. c. 45. & Chriſt. Harthnock, Pruſſia antiqua & nova.

[c] See Joh. Pet. Maffei Hiſt. Ind. Lib. i. p. 16, &c. & Oſorio ubi ſup.

The

The Eaſt-Indies, which, as we obſerved, the Portugueſe met with by ſailing round the coaſt of Africa, as well as the new world diſcovered by the Spaniards, opened a large field for the propagation of the goſpel. But neither the ſeed ſown, nor the manner in which it was ſown, was at all conformable to the true doctrine of Jeſus Chriſt.

We may ſtill add to our liſt of the great men of this century ſome reſpectable names. Among the divines, we may mention John de Turrecremata, John Caprolus, Jerom de Saintefoi, Raymond de Sebunde, cardinal Nicolas de Cuſa, &c. Among the lawyers, we may take notice of Nicolas de Tudeſchis archbiſhop of Palermo and cardinal, Alexander d'Imola otherwiſe called Tartagni; and among the hiſtorians Blondus Flavius, Gobelin Perſona, Matthew Palmerius, Sabellicus, Antoninus Trithemus, &c. Among the grammarians and linguiſts, the moſt famous names are thoſe of Emanuel Chryſolorus, Francis Philelphus, Leonard Arretin, John Francis Poggus, Rodolphus Agricola, Hermolaus Barbarus, John Pic de la Mirandola, Angel Politien, Marſilus Ficin, &c.

The moſt memorable events of the ſecular hiſtory in the 15th century, are the wars of the Engliſh againſt the French, in which, at the beginning, the former had the advantage until the raiſing of the ſiege of Orleans, which was cauſed by Joan of Arc, commonly called the Maid of Orleans. The valour of this extraordinary girl revived the drooping courage of the ſoldiers, and ſupported the tottering throne of the king. The power of the Turks received a conſiderable check from the exploits of Timur-Bec, or Tamerlane, who, at the head of his war-like Tartars, ſaw himſelf maſter of almoſt all Aſia, where he ſtrove to eſtabliſh the law of Mahomet, in oppoſition to that of Jeſus Chriſt, which was ſtill obſerved in

many parts of that country. The Turks, after the death of Tamerlane, in 1415, ſoon recovered themſelves, and were capable in their turn of deſtroying the Greek empire, in 1453. They would, without doubt, have carried their conqueſts ſtill farther, if they had not been vigorouſly repulſed by two heroes, John Hunniadus, prince of Tranſilvania, and Scanderberg king of Epirus. Italy was continually embroiled during the courſe of this century; the kingdom of Naples, particularly, was the cauſe of ſome violent wars. The diſcovery of the new world was one of the moſt memorable events of this century. This diſcovery was made by Chriſtopher Columbus a Genoeſe, and by Americus Veſpuſius, a Florentine, under the auſpices of Ferdinand and Iſabella, king and queen of Caſtile.

The END of VOLUME I.

The Reader is desired to correct the following ERRATA in this Volume.

p. 12. l. 29. *that with*, dele.
p. 25. l. 29. *Gessius*, read *Gestius*.
p. 28. l. 22. for *no* read *not*.
p. 40. l. 28. for *before* destined, read *was*.
p. 41. l. 18. *Plerom* read *Pleroma*, in that and other places.
p. 66. l. 18. before *had*, read *who*.
p. 71. l. 8. after *even*, read *one*.
p. 92. l. 2. after *they* read *had*.
p. 108. for *Zenon*, read *Zeno*.
p. 137. l. 15. for *town* read *tower*.
p. 139. l. 13. for *But* read *And*.
p. 197. l. 25. for *Peripatitie* read *Peripatetic*.
p. 163. l. 16. after *likewise* read *men*.
p. 109. l. 17. after *Frisingue* read *not*.
p. 208. l. 26. for *desires* read *decrees*.
p. 210. l. 4. for *Fartan* read *Tartar*.
p. 225. l. 18. for *Aquianus* read *Aquinus*,
p. 226. l. 13. dele *and*.
p. 228. l. 2. dele *made*.
p. 231. l. 26. for *demission* read *dominion*.
p. 234. l. 15. for *suffrigams* read *suffragans*.
p. 236. l. 5. before *the* read *and of*.